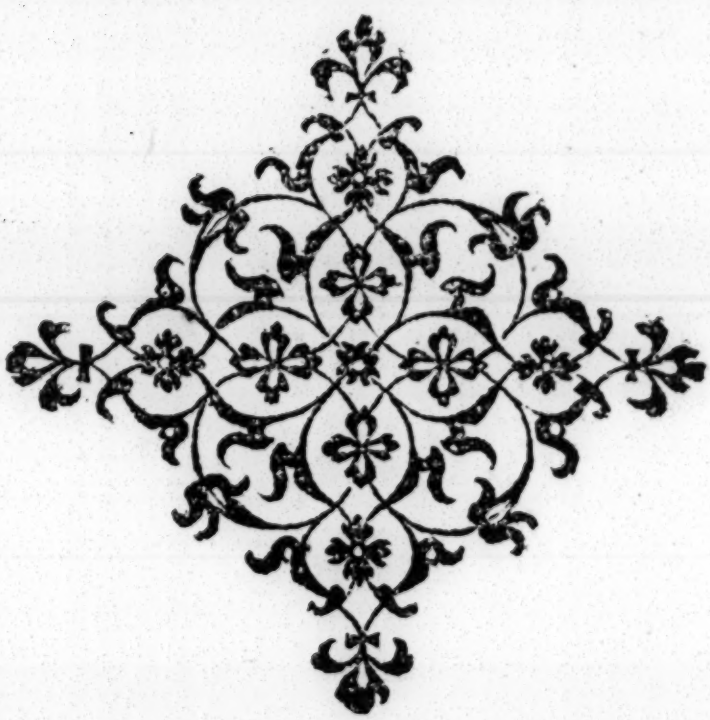
A NEVV DISCOVRSE OF A STALE SVBIECT, CALLED THE Metamorphosis of AIAX.

Written by *MISACMOS* to his friend and colin *PHILOSTILPNOS.*



Printed 1596.

A LETTER WRITTEN BY A GENTLEMAN OF GOOD worth, to the Author of *this booke*.

SIr I haue hearde much of your houſe, of your pictures, of your walks of your pondes and of yourtvvo boats, that came one by land, and the other by ſea, frõ London bridge, and met both at Bath bridge: all vvhich God willing (if I liue an other ſommer) I wil come of purpoſe to ſee, as alſo a ſwimming place, where if one may beleeue your brother Fraunces, Diana did

bath her, & Acteõ, see her without hornes. But to deale plainly with you, there be three speciall things that I haue heard much boasted of and therefore would willinglyest see. The one a Fountaine standing
43. Cant. on pillers, like that in Arioſto, vnder which you may dine & suppe; the second a shooting close with a xii. score marke to euery point of the card, in which I heare you haue hit a mark that many shoot at, viz: to make a barren stony land fruitfull with a little cost; the third is a thing that I cannot name wel without saue-reuerence, & yet it sounds not vnlike the shooting place, but it is in playne English a shyting place. Though, if it be so sweet and so cleanely as I heare, it is a wrong to it to vse saue reuerence, for one told

told me it is as ſweet as my parlor and I would thinke diſcorteſie, one should ſay, ſaue-reuerence my parlor. But if I might entreat you (as you partly promiſt me at your laſt being here) to ſet down the maner of it in writing, ſo plaine as our groſſe witts here may vnderſtand it, or to cauſe your man M. Combe (who I vnderſtād can paynt pretily) make a draught, or plot thereof to be well conceaued, you should make many of your friends much beholding to you, & perhaps you might cauſe reformation in manie houſes that you wish wel vnto, that will thinke no ſcorne to followe your good example. Nay to tell you my opinion ſeriouſlye, if you haue ſo eaſie, ſo cheape, & ſo infallible away for auoyding ſuch an-

noyances in great houſes: you may not onely pleaſure many great perſons, but doe her Maieſty good ſeruice in her Pallace of Greenwitch and other ſtately houſes, that are oft annoyed with ſuch ſauoures, as where many mouthes bee fed can hardly be auoided. Alſo you might bee a great benefactor to the Citie of London, and all other populous townes, who ſtand in great neede of ſuch conuayances. But all my feare is that your pen hauing beene inured to ſo high diſcourſe.

Of Dames, of Knights, of armes of loues delight.

will nowe diſdaine to take ſo baſe a ſubiect,

Of vaults, of ſinkes, priues & draughts to write.

But herein let a publick benefit expell a priuate bashfulneſſe, & if you muſt now and thē breake the rules

de

de ſlouilitate morũ, with ſõe of theſe homely words, y ou ſee I haue broken the ice to you, and you know the old ſaying, pens may blot, but they cannot blush. And as olde Tarlton was wont to ſaie, this ſame excellent worde ſaue-reuerence, makes it all manerlie. Once thys I dare aſſure you, if you can but tell a homely tale of this in proſe as cleanly, as you haue tolde in verſe a baudie tale or two in Orlando mannerlie, it maye paſſe among the ſowreſt cenſurers verie currantly. And I thus expecting your anſwere hereto, at your conuenient leyſure, I commit you to God this of 1596.

Yonr louing coſin.

φιλοστιλπνος,

THE ANSWER TO THE LETTER.

Y good Cosin, if you haue heard so well of my poore house with the appurtenances, it were to bee wished for preseruation of your beter conceit thereof, that you would not see them at all, they will seeme to you so far shorte of the report: for I do cõpare my buildings & my writings together, in which, though the common sort thinke there is some worth and wit, yet the grauer Censures doe finde many faultes and follies: And no maruel, for he that builds and hath gathered little, and writes and hath read little, must needs be a bad builder, and a worse writer. But whereas you are disposed either in the way of praise, or of play, to extoll so much the baseſt roome of my house, as though you preferred it afore the beſt; your commendation is not much vnlike his curteſie, that being inuited by a crabbed fauoud host to a neat house, did spit in his hostes face, because it was the foulest part of the house. But such as I haue you shalbe welcome to, & if I may know when you wil begin your progresse, I will pray my brother to be

your

your guide, who will direct your ieſtes in ſuch ſort as firſt you ſhall come by a fine houſe that lackes a miſtreſſe, then to a faire houſe that mournes for a maſter, from whence, by a ſtraight way called the force way, you ſhall come to a towne that is more then a towne, where be the waters that be more then waters. But from thence, you ſhall paſſe downe a ſtreame that ſeemes to be no ſtreame, by corne fieldes that ſeemes no fields, downe a ſtreete no ſtreete, in at a gate no gate, ouer a bridge no bridge, into a court no court, where if I be not at home, you ſhall finde perhaps a foole no foole.

But where as you praiſe my husbandry, you make me remember an olde ſcoole-fellowe of mine in Cambridge, that hauing loſt fiue ſhillings abroad at Cardes, would boaſt hee had ſaued two candels at home, by being out of his chamber, for ſuch be moſt of my ſauings. Yet this one point of husbandry, though it may well bee called beggerly: yet it is not for all that contemptible, and thus it was. Finding a faire and flat field, though verie ſtony, as all this country is, I made ſome vagrant beggers (of which by neighbourhood of the Bathes heere comes great ſtore) to gather all the ſtones that might breake our arrowes, and finding an eaſie meane to water the grounde with a fat water, I haue betterd my ground (as you ſay) and quite rid mee of my wandring gueſtes, who will rather walke ſeuen mile about, then come where they ſhal be forſt to worke one halfe houre.

Now Syr, to come to the chiefe point of your deſire

deſire, which requires amore ample anſwer, but for a preamble you muſt be content with this. You tell me, belike to encourage me, that my inuention may be beneficiall, not only to my priuate friend, but to Townes and Cities, yea euen to her Maieſties ſeruice for ſome of her houſes: truſt mee I doe beleeue you write ſeriouſly as you tearme it heerein, and for my parte I am ſo wholly addicted, to her highneſſe ſeruice, as I would be glad, yea euen proud, if the higheſt ſtraine of my witte, could but reach to any note of true harmony in the full conſort of her Maieſties ſeruice, though it were in the baſeſt key that it could be tuned to. And if I ſhould fortune to effect ſo good a reformation, in the Pallace of Richmond, or Greenwich (to which Pallace, many of vs owe ſeruice for the tenure of our lande) I doubt not but ſome pleaſant witted Courtier of either ſex, would grace me ſo much at leaſt: as to ſay that I were worthy for my rare inuention, to be made one of the Priuie, (and after a good long parentheſis,) come out with chamber, or if they bee learned and haue reade Caſtalios Courtier they will ſay, I am a proper ſcholer, and well ſeene in latrina lingua. But let him mocke that liſt, qui moccat moccabitur.

Who ſtrike with ſword, the ſcaberd them may ſtrike,
And ſure loue craueth loue, like asketh like.

If men of iudgement thinke it may breede a publike benefite, the conceit thereof ſhall expel all priuate bashfulneſſe: and I will herein followe the example

example of that noble Lady, that to saue the liberties of Couentry, rode naked at noone through the streetes thereof, and is now thought to be greatly honored and nothing shamed thereby. Camden in his Britanie.

Further whereas you embolden my pen not to be abasht at the basenes of the subiect, & as it were leading me on the way you tel me you haue broken the yce for me, to enter me into such broad phrases as you thinke must be frequent heerein. I will follow your steppes and your counsell, neither will I disdaine to vse the poore helpe of saue reuerence, if neede be, much like as a good friend of yours and mine, that beginning to dispraise as honest a man as himselfe, to a great noble man, said, he is the veriest knaue sauing your Lordship: But the noble man (ere the words were fully out of his mouth,) said, saue thy self knaue and be hanged, saue not me. Euen so I must write in this discourse, sometime indeede as homely (sauing your Worship) as you shall lightly see, and yet I will endeuour to keepe mee within the boundes of modesty and vse no woords but such as graue presidents in Diuinitie, Law, Phisicke, or good Ciuilitie, will sufficiently warrant me.

Sure I am that many other Country men, both Dutch, French, and Italians, with great praise of wit, though smal of modesty, haue written of worse matters. One writes in praise of folly, 2. an other in honour of the Pox. 3. a third defends vsurie, 4. a fourth comends Nero, 5. a fift extolls & instructs bawdery, 6. the sixt displaies and describes Putana

tana Errãte, which I heare will come forth shortly in English a seuenth (whome I woulde gesse by his writing, to bee groome of the stoole to some Prince of the blood of Fraunce) writes a beastly treatise onely to examine What is the fittest thing to Wipe withall, alledoing that White paper is too smooth, browne paper too rough, Wollen cloth too stiffe, linnen cloth too hollow, satten too slipperie, taffeta too thin, velvet too thicke, or perhaps too costly: but hee concludes, that a gooseneck to bee drawne betweene the legs against the fethers, is the most delicate and cleanly thinge that may bee. Nowe it is possible that I may bee reckned after these seuen, as sapientum octauus, because I wil write of a Iakes, yet I wil chalenge of right (if the Heralde should appoint vs our places) to go before this filthy fellow, for as according to Aristotle, a ryder is an Architectonicall science to a sadler, and a sadler to a sturop maker &c. so my discourse must needes be Architectonical to his, sith I treate of the house it selfe, and he but of part of that is to be done in the house, and that no essentiall parte of the busines: for they say there be three things that if one neglect to doe them, they Will do themselues; one is for a man to make euen his reconnings, for Who so neglects it will be left euen iust nothing; another is to mary his daughters, for if the parentes bestowe them not, they will bestowe themselues; the third is that, Which the foresaid French man writes of, which they that omit, their lawndresses shall finde it done in their linnen. Which mishap

This matter is discourſed by Rabbles in his 11. Chapter of 5ft his booke.

Vn moyen de me torcher le cul le plus Seigneurial, e plus excellent le plus expedient que ia mais fut veu.

This may bee omitted in reading.

a faire Lady once hauing, a seruing mã of the dispo- "
sitiõ of Mydas Barber, that could not keep counsel "
had spied it, & wrote in the grossest termes it could "
be exprest, vpon a wall, what he had seen: but a cer- "
taine pleasant conceited Gentleman, corrected the "
barbarisme, adding ryme to the reason in this sort. "

My Lady hath polluted her lineall vesture:
With the superfluitie, of her corporall disgesture.

But soft, I feare I giue you too great a tast of my slouenly eloquence, in this fluttish argumẽt. Wherfore to conclude, I dare vndertake, that though my discourse will not be so wise as the first of those seauen I spake of, that praises folly: yet it shall be ciuiller then the second, truer then the third, honester then the fourth: chaster then the fift, modester then the sixt, and clenlier then the seauenth. And that you and other my good friends may take the lesse offence at it, I will cloth it (like an ape in purple) that it may be admitted into the better company; and if all the arte I haue cannot make it manerly enough, the worst punishment it can haue, is but to employ it in the house it shall treat off, onely crauing but that fauour, that a noble man was wont to request of your good father in law, to teare out my name before it be so employed; and to him that woulde deny mee that kindnesse, I would the paper were nettles, & the leters needles for his better ease: or that it were like to the Friers booke dedicated as I take it to Pius quintus; of which one writes merily, that his holines finding it was good for nothing else, imploied it (in steede of the goose necke) to a homelie occupacion,

and

and forsooth the phrase was so rude, the stile so rugged and the Latin so barberous, that therewith as he writes scortigauit sedem Apostolicam. *He galled the seat Apostolicke: and so I commend me to you, til I send you the whole discourse.*

Your louing cosin
and true friend.

μισαχμος

THE

THE PROLOGVE
TO THE READER OF
Metamorphoſis of
AIAX.

GReat Captaine AIAX, as is well known to the learned, and ſhal here be publiſhed for the vnlearned, was a warrier of Græcia, ſtrong, heddy, raſh, boyſterous, and a terrible fighting fellow, but neither wiſe, learned, ſtaid, nor Politicke. Wherefore falling to bate with Vliſſes, and receiuing ſo foule a diſgrace of him, to be called foole afore company, & being bound to the peace, that he might not fight with ſo great a Coũceller; he coulde indure it no longer but became a perfect mal-content, viz. his hat without a band, his hoſe without garters, his waſt without a girdle, his bootes without ſpurs, his purſe without coyne, his heade without wit, and thus ſwearing he would kill & ſlay: Firſt he kild all the horned beaſtes he met, which made Agamemnon and Menelaus nowe, more affrayd then Vliſſes, whereupon hee was baniſhed the townes preſently, and then he went to the woods & paſtures, and

O Vid Meta, 13

and imagining all the fat sheep he met, to be of kin to the coward Vlisses, because they ran away from him, hee massacred a whole flocke of sheepe not Ewes. Last of all, hauing no body else to kill, poore man killed himselfe, what became of his body is vnknowen, some say that wolues & beares did eat it, and that makes them yet such enemies to sheepe and cattell. But his bloud as testifieth *Ouidius* the excellent Historiographer, was turnd into a Hiacint, which is a very notable kind of grasse or flower.

Lib. subra dicto.

Now there are many miracles to be marked in this Metamorphosis, to confirme the credit of the same: for in the grasse it selfe remaines such pride of this noble bloud, that as the grasyers haue assured me of theyr credites (and some of them may be trusted for 100000. pounds) the ruther beasts that eate too gredily heereof will swell till they burst. the poor sheep still for an old grudge, would eate him without salt (as they say) but if they do, they will soone after rot with it.

Salt recouers baned sheepe

Further I reade that nowe of late yeeres a French Gentleman sonne to one *Monsieur Gargasier*, & a young Gentleman of an excellent spirit & towardnes, as the reuerent Rabbles (*quem honoris causa nomino*, that is, whom I should not name without saue-reuerence) writes in his first booke 13. Chap. but the story

Rables lib. 1 Cap. 13. Come Gargasier cognoici-l'esprit excellent de Gargantna a l'inuention d'vn torche cul.

ſtory you ſhall finde more at large in the xiiii. booke of his tenth Decad. This yong Gentleman hauing taken ſome three or foure ſcore pills to purge melancholie, euerie one as big as a Pome Cyttern, commanded his man to mowe an halfe acre of graſſe, to vſe at the priuy, & notwithſtãding that the owners (to ſaue their hay perhaps) ſware to him it was of that ancient houſe of AIAX, and therfore reſerued of purpoſe onely for horſes of the race of Bucephalus, or Rabycano, yet he would not be perſwaded: but in further contẽpt of his name, vſed a phraſe that he had lerned at his being in the lowe Countries, and bad *Skite vpon* AIAX. But ſuddenly (whether it were the curſe of the people, or the nature of the gras I know not) he was ſtrickẽ in his Poſteriorũs with S. Anthonies fier; & diſpairing of other help, he wẽt on pilgrimage in hope of remedie hereof to Iapana, neare Chyna: wher he met a frẽch Surgeon, in the vniuerſitie of Miaco ỹ cured him both of that and the Verol, ỹ he had before in his priorums, with the Momio, of a Grecian wench, that Vlyſſes buried in his trauell, vpõ the coaſt of the further Ethiopia: and ſo hee came back again by *Reſtingades ladrones*, through S. *Lazaro*, and croſſing both the Tropicks, *Cancer* and *Capricorne*, he came by *Magel-*

Lib. Feſtitius.

lanes, ſwearing he found no ſtraights there, but came from thence ſtraight home. And ſo in 24 houres ſaile, and twoo or three od yeares beſide, he accompliſhed his voyage, not forgetting to take freſhe wine and water at *Capon de bona ſperanza*. Yet ere hee could recouer his health fully, he was faine to make diuerſe vowes (for nowe hee was growen very religious with his long trauel) Amonge which one was, that in remembrance of China, of all meates, he woulde honour the Chine a beef moſte, an other was, that of al officesof the houſe, he ſhould doe honour to that houſe of office, where he had committed that ſcorne to A I A X. and that there, hee ſhoulde neuer vſe any more ſuch fine graſſe, but rather, teare a leaf out of Holinſheds Cronicles, or ſome of the bookes that lye in the hall, then to cōmit ſuch a ſinne againſt A I A X. Wherefore immediatly on his comming home, he built a ſumptuous priuy, and in the moſt conſpicuous place thereof, namely iuſt ouer the doore, hee erected a ſtatue of A-I A X, with ſo grim a countenance, that the aſpect of it being full of terrour, was halfe as good as a ſuppoſitor: & further, to honor him he chaunged the name of the houſe, & called it after the name of this noble Captaine of the greaſie ones (the Grecians I ſhould

should say) A IAX: though since by ill pronunciation, & by a figure called *Cacophonia*, the accent is changed & it is called a Iakes.

Further when the funerall oration was ended, to doe him all other complements, that appertained to his honor, they searcht for his petygrew, & an excellent Antiquarie, & a Harold, by greate fortune found it out in an old Church booke in the Aussen Friers at Genoua: and it was proclaimed on this fashion.

Hic desunt non pauca de sermone athelerum.

A IAX sonne of Telamon.
sonne of Æacus.
sonne of Iuppiter.

Thus farre Ouid.

Iuppiter, *alias dictus* Picus.
sonne of olde Saturne.
alias dictus Stercutius.

Thus much lib. 6. S. Au. de ciuitate Dei.

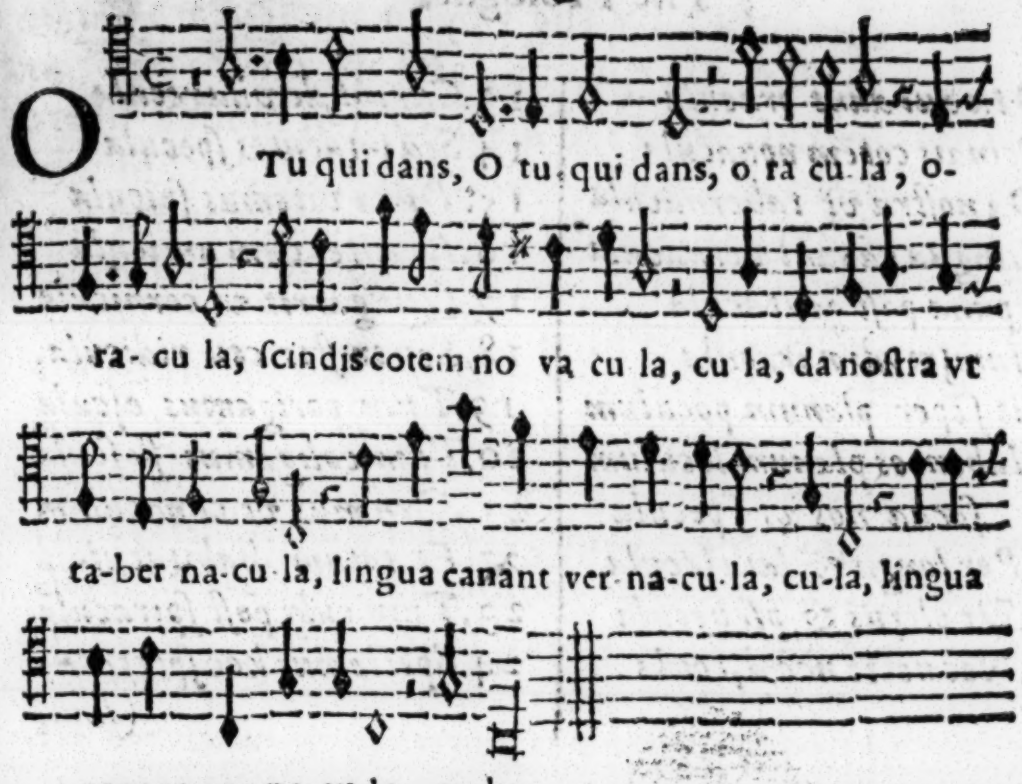
Which when it was made knowen vnto the whole fraternitie of the brethren, ther was nothing but reioicing and singing, vnto their god *Sarcotheos* a deuout *Shaame* in honour of this *Stercutius* the greate greate grand-father of A I A X. Which sonet hath a maruellous grace in their countrie, by means they do greatly affect these same *similiter desinentia*, euery Frier singing a verse & a brother answering him in the tune following amoũting iust to foure and twentie, which is the mistical nũber of their order.

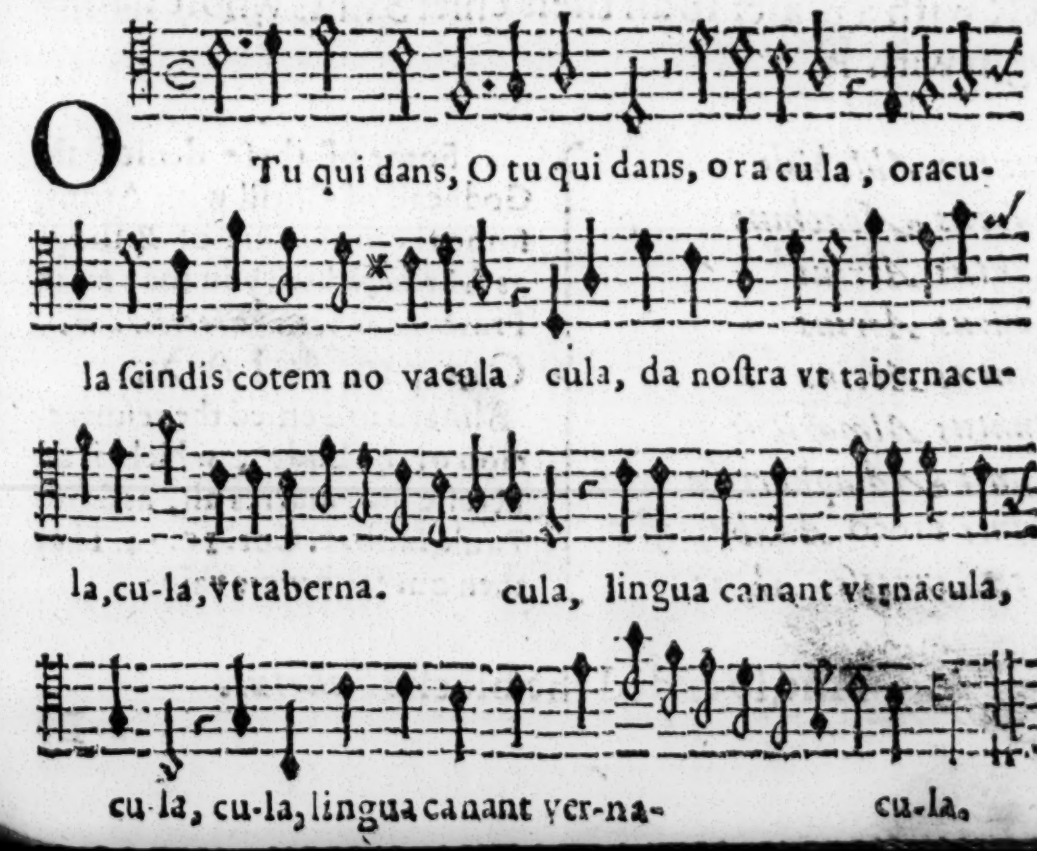
Stercutius the god of doung.

But by the way, if any ſeueare *Catoes* take exceptions, and any chaſt *Lucrecias* take offence at the matter or muſick heere following, let them pardon me, that ſought but to keepe *decorum*, in ſpeaking of a ſlouenly matter, and of ſlouenly men ſomewhat ſlouenly.

Vos vero viri eruditi ſi quæ hic ſcurriliter nimis dicta videbuntur, ignoſcite, æquiſſimum enim eſt, vt quam voluptatem ſcelerati male faciendo capiant, eandem (quoad fieri poteſt) male audiendo amittant. Videtis autem cuiuſmodi farinæ homines taxare inſtituimus: nõ pios, doctos, ſanctos, continentes, ſed luxurioſos, hereticos, barbaros, impios. Quibus ego me per omnem vitam acerrimum hoſtem, vt & verum μισαχμον ſemper profitebor. Noſtis prouerbium, Cretiſandum cum Cretẽſibus, & certè hoc dignum eſt patella operculum. Nam ſimiles habere debent labra lactucas.

O tu


O Tu qui dans, O tu qui dans, o ra cu la, o-
ra- cu la, ſcindis cotem no va cu la, cu la, da noſtra vt
ta-ber na-cu la, lingua canant ver na-cu la, cu-la, lingua
canant ver-na cu la cu la.


O Tu qui dans, O tu qui dans, o ra cu la, oracu-
la ſcindis cotem no vacula cula, da noſtra vt tabernacu-
la, cu-la, vt taberna. cula, lingua canant vernacula,
cu-la, cu-la, lingua canant ver-na- cu-la.

1. *O tu qui dans oracula*
2. *Scinais cotem nouacula*
3. *Da noſtra vt tabernacula*
4. *Lingua canant vernacula*
5. *Opima poſt gentacula*
6. *Huiuſmodi miracula*
7. *Sit ſeper plænum poculum*
8. *Habentes plænum loculum*
9. *u ſerua nos vt ſpecula*
10. *Per longa & lata ſæcula*
11. *Vt clerus & plebecula*
12. *Nec nocte nec d,ecula*
13. *Curent de vllarecula*
14. *Sed intuentes ſpecula*
15. *Dura vitemus ſpicula*
16. *Iacentes cum amicula*
17. *Quę garrit vt cornicula*
18. *Seu triſtis ceu ridicula.*
19. *Tum porigamus oſcula*
20. *Tum coligamus floſcula*
21. *Orn mus vt canaculum*
22. *Et totum habitaculum*
23. *Tum culy poſt ſpiraculũ*
24. *Spectemus hoc ſpectacu-*
(lum.

Then ſutable to this hymne, they had a dirge for AIAX with a praier to all their chief Saints whoſe names begin with A.

Sauntus Ablabius
Saunius Acachius
Sauntus Arrius
Sauntus Aerius
Sauntus Aetius
Sauntus Almaricus
Saunti Adiaphoriſtæ
Saunti 11 oco *Anabaptiſtæ*
Et ta Sauntiſs. theos

Some of theſe denied the Godhead of Chriſt with Arrius, ſome the authoritie of Biſhops as AErius, which you may ſee in Prateolo *de vita hæreticorum*.

Ora pro AIAX.

Almaricus denied the reſurrecion of the body, which is an hereſie that marres all, as Saint Paule ſaith. 1. Cor. 15. 14. That then our faith were vaine.

And ſo ended the blacke *Sauntus*.

By

By all which you may ſee, that it is but lacke of lurning, that makes ſome fellowes ſeeke out ſtale Engliſh Etymologies of this renowned name of AIAX. One imagined it was called ſo of blacke iackes, becauſe they looke ſo ſlouenly, that a mad French man wrote, we did carie our drinke in our bootes: but that is but a bald Etymologie, and I will neuer agree, that Iacke, though hewere neuer ſo blacke, ſhoulde bee thus ſlaundered. But if you ſtand ſo much vpon your Engliſh, & wil not admit our Greeke, and our Romane tongue, you ſhall ſee I will caſt about, to haue one in Engliſh for you.

Firſt then, you haue heard the olde prouerbe (age breedes aches) nowe you muſt imagine, that an old man, almoſt four-ſquare yeare olde, and come to the Pſalme of *Dauid, Labor & dolor*, being ſomewhat coſtiue, at the houſe groned ſo pittifully, that they thought he had been ſicke: wher-upon one ran to him to holde his head, and asked him what he ayled? He told them, he ayled nothing, but onely according to the prouerbe, he complained, that age breedes aches, and minding to ſpeake it ſhorter, by the figure of abbreuiation, or perhaps by the rule, *Quod poteſt fieri per pauciora, non debet fieri per plura.* (I pray you pardon me for

being againe in my Latin (oh ſaith he, maiſters make muche of youth, for I tell you age akes, age akes. I feele it, age akes. Vpon which pathetical ſpeech of his, deliuered in that place, the yonger men that bare him ſpeciall reuerence, termed the place age akes: which agrees fully in pronunciation, though it may be ſince, ſome ill orthographers haue miſwritten it, and ſo now it paſſeth curiãt to be ſpoken & writtẽ AIAX. And becaus as the ſaying is, *loquendum cum vulgo*, wee muſt nowe take him as we finde him, with all his faults.

But yet for reformation of as many as we can, & ſpecially of one fault he is much ſubiect vnto, you muſt remember that this AIAX was alwaies ſo ſtrong a man, that hys ſtrength beeing an inſeperable accident to him, dooth nowe onely remaine in his breath, and that in diuerſe extreamities, and contrarie faſhions. Sometime with the heate of his breath he will be redy to ouercome a ſtrong man, an other time he will take a weake man at the vauntage, & ſtrike him behind with ſuch a cold, that he ſhall bee the worſe for it a moneth after. Nowe many haue wraſtled with him, to ſeeke to ſtop his breath and neuer mayme him, but he makes them glad to ſtop their noſes, and that indeed is ſome remedy, for ſuch whoſe throates

throates haue a better swallow, then their heds haue capacity. As some men that are forced at sea to drink stinking puddle water, do winke and close their nosthrils, that they may not offend three senees at once.

Nowe againe, some arme themselues against A IAX with perfumes, but that mee thinke doubles the griefe, to imagine what a good smell this were, if the other were away: as he that shoulde haue had 10000. pound with an vgly Mopsa, said, not without a great sigh: Oh, what a match were this were the woman away? But the deuise that shalbe hereafter discouered, will so confound this gẽtlemã with the strong breath, that saue we carrie about vs some traitors, that are ready to take his part, hee shoulde neuer be able so much as to blow vpõ you. Yet I would haue the fauorable readers (of what sort soeuer) thus far satisfied, ỹ I took not this quarrell vpon me voluntarily, but rather in mine own defence: and standing vpon the *puntilio* of honour, hauing beene chalenged, as you may partly see in the letter precedent, by one, as it seemes, of the Captaines owne countriman: for his name is *Philostilpnos*, which I thought at first was a word to coniure a spirit, till at last, a fellowe of mine of Cambridge, tolde mee the *Philo* was Greeke, and that he would say in English,

Engliſh, that he loueth cleanlineſſe. Now I being bound by the Duello, hauing accepted the challenge, to ſeeke no aduantage, but euen to deale with him at his own weapō, ētred the liſts with him, & fighting after the old Engliſh maner without the ſtockados, (for to voine or ſtrike below the girdle, we counted it baſe and too cowardly) after halfe a ſcore downeright blowes, we grewe to be friends, and I was cōtent to ſubſcribe, Yours &c. And to the end I may anſwere him in the ſame language, I am called *Miſacmos*, which is coſin and allie to his name, and it ſignfieth a hater of filthineſſe, and to all ſuch as are of kin to either of our names or conditions, we commend this diſcourſe enſuing.

Ad Zoilum & Momum.

Ceaſe maiſters any more,
To grudge, chafe, pine and freat,
Lo ſtuffe for you good ſtore,
To gnaw, chew, bite and eate.

A ſhort

A Short aduertiſment of the author to the reader.

The diſcourſe enſuing is deuided into three parts or ſections (as it were breathing places) leaſt it may ſeeme confuſed, or too tedious to be read all at once.

1 The firſt iuſtifies the vſe of the homelieſt words.
2 The ſecond prooues the matter not to be contemptible.
3 The third ſhewes the forme, and howe it may be reformed.

1 The firſt begins grauely, and ends lightlye.
2 The ſecond begins pleaſantly, and ends ſoberly.
3 The third is mixt both ſeriouſly and me-

1 I woulde pray you to weigh the graue authorities reuerentlye, for they are true and autenticall.

2 I would wiſhe you to regard the pleaſant hiſtories reſpectiuely, for they be honeſt and commendable.

3 I woulde aduiſe you to vſe the mery matters modeſtly, for ſo they may be faultleſſe and harmleſſe.

1 If you meane not to read it, then diſpraiſe it not, for that would be counted folly.

2 Till you haue fully read it, cenſure it not, for that may bee deemed raſhneſſe.

3 When you haue read it, ſay both of vs haue loſt more time then this in our daies, and that perhaps woulde bee iudged the right.

THE

THE METAMOR-PHOSIS OF AIAX.

THere was a verie tall and ſeruiciable Gentleman, ſometime Lieutenant of the ordinance, called *M. Iaques Wingfield*; who comming one day, either of buſineſſe, or of kindnes, to viſit a great Lady in the Court; the Lady bad her gentlewoman aske, which of the *Wingfields* it was, hee tolde her *Iaques Wingfield*: the modeſt gentlewoman, that was not ſo well ſeene in the Frenche, to knowe that *Iaques* was but *Iames* in Engliſh, who ſo baſhfoole, that to mend the matter (as ſhee thought) ſhe brought her Lady worde, not without bluſhing, that it was M. *Priuie Wingfield*, at which, I ſupoſe the Lady then, I am ſure the Gentleman after, as long as hee liued, was wont to make great ſport.

I feare the homely title prefixed to this treatiſe (howe warlicke a ſounde ſoeuer it hath may breed a worſe offence, in ſome of the finer ſorte of readers, who may vpon much more iuſt occaſion condemne it, as a noyſome

noyſome and vnſauory diſcourſe: becauſe without any error of equiuocation, I mean indeed, to write of the ſame that the worde ſignifies. But if it might pleaſe them a little better to conſider, how the place we treate of (how hõely ſoeuer) is viſited by thẽſelues once at leaſt in foure and twentie houres, if their digeſtion be good, and their conſtitution ſound: then I hope they will do me thar fauour, and themſelues that right, not to reiect a matter teaching their owne eaſe & cleanlines, for the hõelines of the name, and conſequently, they wil excuſe al broad phraſes of ſpeech, incident to ſuche a matter, with the old Engliſh prouerb that ends thus. *For Lordes and Ladies doe the ſame*. I know that the wiſer ſort of men will conſider, and I wiſh that the ignorant ſort would learne: how it is not the baſeneſſe, or home lines, either of words, or matters, that make them foule and obſcenous, but their baſe mindes, filthy conceits, or lewde intentes that handle them. He that would ſcorne a Phiſition, becauſe for our infirmities ſake, he refuſeth not ſomtime the noyſome veiw of our lothſomeſt excrementes, were worthie to haue no helpe by Phiſicke, and ſhoulde breake his deuine precept, that ſaith: honour the Phiſition, for neceſsities ſake God hath ordained him. And he that would

would honour the makers of *Apoſticchi-es*,or rebatoes,becauſe creatures much honored vſe to weare them,might be thought perhaps full of curteſie,but voide of wit.

Surely,, if wee would enter into a ſober and ſad conſideration of our eſtates, euen of the happieſt ſorte of vs, as men of the world eſteeme vs, whether we be noble,or rich,or learned,or beautifull,or healthy,or al theſe(which ſeldome happeneth)ioyned together,we ſhal obſerue,that the ioyes we enioy in this world cõſiſt rather *in indolen-cia* (as they call it) which is an auoiding of grieuances and incõueniences,then in poſ-ſeſſing any,paſsing great pleaſures,ſo dura-ble are the harmes,that our firſt parents fal hath laid on vs,and ſo poore the helpes that we haue in our ſelues:finally ſo ſhort,& mo-mentanie the contẽtments that we fiſh for, n this Ocean of miſeries, which either we miſſe,(fiſhing before the net,as the prouerb is)or if we catch them ,they proue but like Eeles,ſleight & ſlippery. The chiefeſt of al our ſenſuall pleaſures, I meane that which ſome call the ſweet ſin of letchery,though God knowes , it hath much ſowre ſawce to it , for which notwithſtanding , many ha-zard both their fame,their fortune , theyr friends;yea their ſoules,which makes them ſo oft breake the ſixt commaundement,

that

that when they heare it read at Churche, they leaue the wordes of the Communion booke, and ſay, *Lord haue mercy vpon vs, it grieues our hearts to keepe this law.* And when the comminatiõ is read on Aſhwedneſday, wherein is read, *Curſed be he that lieth wyth his Neighbors wife*, and let all the people ſay *Amen:* theſe people either ſay nothing, or as a neighbour of mine ſaid, *he hem*: I ſay this ſurpaſsing pleaſure, that is ſo much in requeſt, and counted ſuch a principall ſollace, I haue heard confeſſed before a moſt honorable perſon, by a man of middle age, ſtronge conſtitution, and well practiſed in this occupation, to haue bred no more delectation to him (after the firſt heate of his youth was paſt) then to goe to a good eaſie cloſe ſtoole, when he hath had a luſt thereto (for that was his verie phraſe.) Which being confeſſed by him, and confirmed by many, makes me take this aduantage therof in the beginning of this diſcourſe, to prefer this houſe I mind to ſpeake of, before thoſe which they ſo much frequent: neither let any diſdaine the compariſon. For I remember, how not long ſince, a graue and godlie Lady, and Gran-mother to all my wiues children, did in their hearings, & for their better inſtruction, tell them a ſtorie, which though I will not ſweare it was true, yet I did

Some ſay amend & ſo done, were very well ſaid.

A iak's houſe preferred before a bawdy houſe.

did wiſhe the auditorie would beleeue it, namely, how an Hermit being carried in an euening, by the conduct of an angel, through a great citie, to contemplate the greate wickednes daily and hourely wrought therein, met in the ſtreet a gongfarmer with his cart full laden, no man enuying his full meaſure. The poore Hermit, as other men did ſtopt his noſtrils, and betooke him to the other ſide of the ſtreete, haſtening from the ſower cariage all he could, but the Angell kept on his way, ſeeming no whit offended with the ſauour. At which while the Hermit maruelled, there came not long after by them, a woman gorgeouſly attired well perfumed, wel attended, with coaches & torches, to couuey her perhaps to ſome noble mans chãber. The good Hermit ſomewhat reuiued with the faire ſight, and ſweet ſauour, began to ſtand at the gaze. On the other ſide, the good Angell nowe ſtopped his noſe, and both haſtened himſelfe away, and beckened his companion from the place. At which the Hermit more maruelling then before, he was told by the Angell, that this fine courteſan laden with ſinne, was a more ſtinking ſauour afore God and his holy Angels, then that beaſtly cart, laden with excrements, I will not ſpend time to alligorize this ſtorie, onely I will wiſh all the readers may finde as ſure a way

to cleanſe and keepe ſweet the nobleſt parte of themſelues, that is their ſoules, as I ſhall ſhewe them a plaine and eaſie way, to keepe ſweet the baſeſt part of their houſes, that is, their ſinkes. But to the intent I may binde my ſelfe to ſome certaine method, I will firſt a while continue as I haue partly begun, to defend by moſte autenticall authorities & examples, the vſe of theſe homely wordes in ſo neceſſarie matters. Secondly concerning the matter it ſelfe, I wil ſhew how great an extraordinarie care hath beene had in all ages, for the good ordering of the ſame. Laſtly for the forme, I wil ſet down the cheapeſt, perfecteſt, and moſt infallible, for auoiding all the inconueniences the matter is ſubiect to, that hitherto (if I and many more be not much deceiued) was euer found out.

When I was a treuantly ſcholler in the noble vniuerſity of Cambridge (though I hope I had as good a cõſcience as other of mypewfellowes, to take but a little learning for my mony) yet I can remember, how a very learned and reuerent Deuine held this queſtion in the ſchooles. *Scripturæ ſtilus non eſt barbarus.* The ſtile or phraſe of the Scripture is not barbarous. Againſt whom one replied with this argument.

That which is obſcenous, may bee called barbarous.

But the ſcripture is in many places obſcenous: Therefore the Scripture may be called barbarous.

To which ſylogiſme was truely anſwered (as I nowe remember, denying the *minor*) that though ſuch phraſes to vs ſeeme obſcenous, and are ſo when they are vſed to ribauldrie, or laciuiouſneſſe, yet in the Scripture they are not onely voyde of inciuilitie, but full of ſanctitie, that the Prophets doe in no place more effectually, more earneſtly, nor more properly beat downe our pride and vanitie, and open to our eyes the filthines, & horror of our ſinnes, then by ſuch kinde of phraſes, of which they recited that where it is ſayde, that the ſinnes of the people were, *quaſi pannus menſtruatæ vniuerſæ iuſtitiæ noſtræ*, that a common or ſtrange woman, for ſo the ſcripture couertly termeth a harlot) hath her quiuer open for euery arrow, that an old lecherous man, is like a horſe that neigheth after euery mare, &c. To which I could adde many more, If I affected copiouſneſſe in this kind, ſome in broad ſpeches, ſome in couert terms expeſsing mens ſhãe, mens ſins, mens neceſsities. *Quinque aureos, anos facietis pro quinque ſatrapis*, which our Engliſh of Geneua tranſlates very modeſtly. Ye ſhal make fiue golden Emraldes for fiue Noblemen or Princes. Which word I am ſure, many of the Eſa. 6. 4.

ſimple hearers,& readers,take for a precious ſtone of the Indians,ſet in gold, and ſo they ſhall ſtill take it for mee, for that ignorance may perhaps do them leſſe hurt in this matter, then further knowledge, but yet what a ſpeciall Scripture that is to Gods glorie and their ſhame, appeares by Dauids prophecie in the 77. Pſalme, where he ſaith *Percuſſit inimicos ſuos in poſteriora, opprobrium ſempiternum dedit illis.* Hee ſmote his enemies in the hinder parts,& put them to a perpetuall ſhame, in remembrance whereof, in ſome ſolemne lyturgies, vntill this day the ſame Chapter of *Aureos anos* is read.

What ſhould I ſpeake of the great league betweene God and man, made in Circumciſion? impreſsing a painefull *ſtigma*, or caracter in Gods peculiar people, though nowe moſt happily taken away in the holy Sacrament of Baptiſme. What the worde ſignified, I haue knowne reuerent & learned men haue beene ignorant, and we call it very wel Circumciſion, and vncircumciſion, though the Remiſts (of purpoſe be like to vary from Geneua) will needs bring in Prepuſe, which worde was after admitted into the Theater with great applauſe, by the mouth of Mayſter Tarlton the excellent comedian, when many of the beholders, that were neuer circumciſed, had as great cauſe as Tarlton, to complaine

complaine of their Prepuſe. But to come ſoberly, and more nearely to our preſent purpoſe, In the olde Teſtament, the phraſe is much vſed of couering the feete, and in the newe Teſtament, he that healeth & helpeth all our infirmities, vſeth the worde *draught*, that that goeth into the man, is digeſted in the ſtomacke, & caſt out into the draught. Laſtly, the bleſſed Apoſtle S. Paule, beeing rapt in contemplation of diuine blisfulnes, compares all the chiefe felicities of the earth, eſteeming them (to vſe his owne worde) as *ſtercora*, moſt filthie doung, in regard of the ioyes he hoped for. In imitatiō of which zealous vehemency, ſome other writers haue affected to vſe ſuch phraſe of ſpeech, but with as ill ſucceſſe, as the aſſe that leapt on his maſter at his comming home, becauſe he ſaw a little ſpaniell, that had ſo doone much made on: for indeede, theſe be counted but foule mouthd beaſts for their labors.

But to come to theſe holie autorities, worthy to be alledged in moſt reuerēt & ſerious manner, and yet here alſo I hope without offence: let vs come now to the ridiculous rather then religious cuſtomes of the Pagans, and ſee, if this contemptible matter I treate off, were diſpiſed among them, naye rather obſerue if it were nor reſpected with a reuerence, with an honor, with a religion, with

a dutie, yea with a deitie, & no meruell. For they that had Gods and Goddesses, for al the necessaries of our life, frō our cradles to our graues, viz. 1. for sucking. 2. for swathing, 3. for eating, 4. for drinking, 5. for sleeping, 6. for husbandry, 7. for venery, 8. for fighting, 9 for phisicke, 10. for mariage, 11. for childebed, 12. for fire, 13. for water, 14. for the thresholds, 15 for the chimneyes; the names of which I do set downe by themselues, to satisfie those that are curious, *1 Lactutia, 2. Cunina, 3. Edulca, 4. Potina, 5. Morpheus, 6. Pan, 7. Priapus, 8 Bellona, 9 Æsculapius, 10. Hymen, 11. Lucina*, and *Vagitanus, 12. Æther, 13. Salacia, 14. Lares, 15. Penates* I saye, you must not think they would cōmit such an ouersight, to omit such a necessarie, as almost in all languages, hath the name of necessitie, or ease: wherefore they had both a God and a Goddesse, that had the charge of the whole businesse, the God was called *Stercutius*, as they write, because he found so good an employment for all maner of doung, as to lay it vpon the land: or perhaps it was he, that first found the excellent misterie of the kinde setting of a Parsenip (which I will not here discouer, because I heard of a truth, that a great Ladie that loued Parsenips verie well, after she had heard howe they grewe, coulde neuer abide them) and I woulde bee loth,

to

to cauſe any to fall out of loue with ſo good a diſh. Neuertheleſſe (except they will haue better bread then is made of wheate) they muſt (howe fine ſoeuer they be) giue *M. Stercutius* leaue, to make the land able to bear wheate. But the Goddeſſe was much more eſpecially, and properly aſsigned for this buſines, whoſe name was *Dea Cloacina*, her ſtatue was erected by *Titus Tacius*, he that raigned with *Romulus*, in a goodly large houſe of office (a fit ſhrine for ſuch a Saint) which *Lodouicus Viues* cites out of *Lactantius*.

But he that wil more particularly enforme himſelf of the originall of al theſe petty Gods and Goddeſſes, as alſo of the greater, which they diſtinguiſh by the name of *Dii conſentes*, which are according to old *Ennius* verſe, deuided into two rankes of Lords & Ladies.

Iuno, Veſta, Minerua, Ceresque, Diana, Venus, Mars.

Mercurius, Neptunus, Iouis, Vulcanus, Apollo.

These Gods were of the priuy counſell to Iuppiter, 23. Chap. 4 booke.

Of al which S. Auguſtin writes moſt diuinely to ouerthrow their diuinity; & therfore I refer ỹ learned & ſtudious reader, to his fourth & ſixt books *de ciuitate Dei*, where the original, and vanity of al theſe Gods & Goddeſſes is more largely diſcourſed: with a prittie quippe to *Seneca* the greate Philoſopher, who beeyng in heart halfe a Chriſtian,

S. Augustine 6. booke 10 chap. 6.

as was thought, yet becaule he was a Senator of Rome, was faine (as S. Augustine laith) to follow that he found fault with, to doe that he disliked, to adore that he detested. But cõe we to my stately Dame *Cloacina* and her lord *Stercutius*, though these were not of the higher house called *Consentes*; yet I hope for their antiquity, they may make great comparison: for he is said to haue bene old *Saturne* father to *Picus* that was called *Jupiter*, & *Cloacina* was lõg before *Priapus*, & so long before *Felicitie*, ỹ S. Augustine writes merily, ỹ he thinks verily, *Felicitie* forsooke the Romans, for disdaine that *Cloacina* & *Priapus* were defied so lõg before her, adding *Imperium Romanorum propterea grandius quã felicius fuit*. The Roman Empire therfore was rather great then happy But howsoeuer Lady *Felicitie* disdaines her, no question but Madame *Cloacina* was alwaies a very good fellow: for it is a token of speciall kindnes, to this day amorg the best mẽ in France, to reduce a Syllogisme in *Bocardo* together Insomunch as I haue heard it seriously tolde, that a greate Magnifico of Venice beeing Ambassador in France, and hearing a Noble person was come to speake with him, made him stay till he had vntied his pointes: and when he was newe sette on his stoole, sent for the Noble man to come to him at that time; as a verye speciall

ſpeciall fauour. And for other good fel-low ſhippes I doubt not but from the be-gynnynge it hath often happened that ſome of the Nymphes of this gentle God-deſſe, haue mette ſo luckily with ſome of her deuout Chaplens, in her Chappels of eaſe, and paide their priuy tithes ſo duly, and done their ſeruice together with ſuche deuotion; that for rewarde, ſhee hath pre-ferred them within fortie weekes after to *Iuno Lucina*, and ſo to *Vagitana*, *Lactur-tia*, and *Cunina*, For euen to this day, ſuch places continue verye fortunate. And where as I named deuotion, I woulde not haue you thinke, howe homely ſoeuer the place is, that all deuotion is excluded from it. For I happening to demaunde of a deare friende of mine, concerning a greate com-panion of his, whether he were religious or no, and namely if he vſed to pray, he tolde mee, that to his remembrance hee ne-uer heard him aske any thing of God, nor thanke God for any thing: except it were at a Iakes, hee heard him ſay, hee thanked God, hee had had a good ſtoole. Thus you ſee a good ſtoole might mooue as great deuoti-on in ſome man, as a bad ſermon, and ſure it ſutes very wel, that *Quorum Deus eſt ven-ter, eorum tẽplum ſit cloaca*. He that makes his belly his god, I wold haue him make a iakes his

chappell. But hee that woulde indeed call to minde, howe *Arrius* that notable and famous, or rather infamous hereticke, came to his miserable end vpon a iakes; might take iust occasion euen at that homely busines, to haue godly thoughts; rather then as some haue, wanton, or most haue, idle. To which purpose I remember in my ryming dayes, I wrote a short Elegy vpó a homely Emblem, which both verse and Embleme, they haue set vp in *Cloacinas* chappell, at my house very solemnly. And I am the willinger to imparte it to my friendes, because I protest to you truely, a sober Gentleman protested to me seriously, that the conceit of the picture and the verse was an occasion to put honest and good thoughts into his minde. And Plutark defendes with many reasons, in hys booke called *Sympoſeons*, that where the matters themselues often are vnpleasant to beholde, their counterfeits are seene not wythout delectation.

A godly father sitting on a draught,
To doe as neede, and nature hath vs taught,
Mumbled (as was his maner) certaine pray'rs,
And vnto him the diuel straight repayr's:

And

And boldly to reuile him he begins,
Alledging that such praiers are deadly sins;
And that he shewd he was deuoyd of grace,
To speake to God, from so vn meet a place.
The reuerent man, though at the first dismaid,
Yet strong in faith, to Satan thus he said.
Thou damned spirit, wicked, false, and lying,
Dispairing thine owne good, and ours enuying:
Ech take his due, and me thou canst not hurt,
To God my pray'r ⁊ ment, to thee the durt.
Pure prayer ascends to him that high doth sit,
Downe fals the filth, for fiendes of hell more fit.

(Wherefore, though I graunt many places and times are much fitter for true deuotion, yet I dare take it vpon me, that if we would giue the deuill no kinder entertainment in his other suggestions, then this father gaue him in his causlesse reproofe (for he gaue it him in his teeth, take it how he would.) I say wee shoulde not bee so easily ouerthrowne with his assaults, as daily weare, for lacke of due resistance. But come wee nowe to more particular & not so serious matter, haue not many men of right good conceit, serued themselues with diuers pretie emblemes, of this excrementall matter. As that in Alciat, to shewe that base fellowes oft-times swim in the streame of good fortune, as well as the worthiest.

For want of the good take heed.

Nos quoque poma notamus.

Poma signifies horsedong aswell as apples.

Or as the olde prouerb, as well as emblem, that doth admonish men not to contēd with base and ignomious persons.

Hoc scio pro certo, quod si cum stercore certo
Vinco ceu vincor, semper ego maculor.

I know if I contend with dirtie foes,
I must be foild, whether I win or lose.

Which Emblem had almost hindred me the writing of this present discourse, saue that a good frīed of mine told me, that this is a fansie & not a fight, and that if it should grow to a fight: he assured mee I had found so excellent a ward against his chief dart, which is his strōg breth, that I were like to quit my hāds in the fray, as wel as any man. But to proceed in these rare Emblemes: who hath not read or heard, of the picture made in Germany, at the first rising of Luther? where to shewe as it were by an Emblem, with what drosse & draffe, the Pope and his partners fed the people: they caused him to be purtraied in his Pontificalibus riding on a great sow, and holding before her taster, a dirtie pudding: which dirtie deuise, Sleidan the historian verie iustly and grauely, both reportes and reprooues: yet it serued a turne for the time, & made great sport to the people. But when this May game was done, an hundred thousand of them came home by weeping crosse

crosse, so as the poore sow was not onely sold by the eares, but sould by a drumme, or slaine by the sword. Yet the Flanders cow, had more wit then the Germain sow: for she was made after an other sort, viz, the Mirrour of Princes feeding her, the Terror of Princes spurring her, the Prince of Orange milking her, or after some such fashion, for I may faile in the particulars, but the conclusiō was ꝑ Monsieur d' Allanson (who indeed with most noble endeuour, though not with so happie successe, attempted them) would haue pulled her backe by the tayle, and shee filed his fingers. And thus much for Emblemes. Now for poesie (though Emblemes also are a kind of poesy) I rather doubt ꝑ the often vsage of such words, will make the poets be condemned: then that the Poets authorities will make the wordes be allowed: but if their example can giue any countenance to them, they shal want none. It is certaine, that of all poems, the Epigram is the wittiest, & of all that writes Epigrams, Martiall is counted the pleasantest. He in his 38. ep. of his first book, hath a distich, that is very plyable to my purpose: of one that was so starely: that her close stoole was of golde: but her drinking cup of glasse.

Ventris onus puro, nec te pudet excipis auro:
Sed bibis in vitro, charius ergo cacas.

1.38

And

And in the ſame booke, to a gentlewoman that had a pleaſure, to haue her dogge licke her lips: as many doe now a daies.

Os & labra, tibi lingit Manera Catellus: 1.74.
Non miror merdas, ſi libet eſſe cani.
The dog ſtill licks thy lips, but tis no hurt:
I maruell not, to ſee a dog eate durt.

Further in his third booke, he mocks one of his fellow Poets, that draue away all good company with his verſes, euery man thought it ſuch a penance to heare them.

Nam tantos rogo quis ferat labores,
Et ſtanti legis, & legis ſedenti: 3.44
Currenti legis, & legis catanti,
In Thermas fugio ſonas ad aurem. &c.
Alas my head with thy long readings akes,
Standing or ſitting, thou readſt euery Wheare,
If I would walke, if I would go i' AIAX:
If to the bath; thou ſtill art in mine care.

Where by the way, you may note that the French courteſie I ſpake of before, came from the Romanes, ſith in Martials time, they ſhunned not one the others company, at Mouſieur AIAX. But nowe it may bee ſome man wil ſay, that theſe wanton and ribald phraſes, were pleaſing to thoſe times of licentiouſnes, & paganiſme that knewe not Chriſt, but now they are abhorred & deteſted, and quite out of requeſt. I would to god with all my heart, hee lied not that ſo ſaide.

and

and that indeed religion coulde roote out as it ſhould do, al ſuch wanton and vaine toyes (if they bee all wanton and vaine) yet I am ſure, that euen in this age, and in this realme, men of worth and wit haue vſed the words and phraſes, in as homely ſorte as Martiall, ſome in light, ſome in ſerious matter. Among Sir Thomas Mores Epigrams, that fly ouer all Europe for their wit and conceit, the very laſt (to make a ſweet cõcluſion) is this.

Sectile ne te tros porrum tibi ſpiret odores,
Protinus a porro fac mihi cepe vores.
Denua fœtorem ſi vis depellere cepe:
Hoc facile efficient allia manſa tibi;
Spiritus at ſi poſt etiam grauis, allia reſtat,
Aut nihil, aut tantum, tollera merda poteſt.

Which for their ſakes that loue garlike, I haue taken ſome pains with, though it went againſt my ſtomacke once or twice.

If leekes you leeke, but do their ſmel diſleeke,
Eat onions, and you ſhall not ſmel the leeke:
If you of onions would the ſent expell:
Eat garlick, that ſhall drowne the onions ſmell:
But againſt garlickes ſauour, at one word:
I know but one receipt, what's that? go looke.

Nay fie, will you name it, and read it to Ladies: thus you make them blame mee that meant no leſſe. But to come againe to pleaſant Sir Thomas, he hath another Epygram, that though this was but a lowre one, I durſt

as

as liue be his halfe at this, as at that, and it is about a medicine for the collicke.

Te crepitus perdit nimium, ſi ventre retentus,
Te propere emiſſus ſeruat item crepitus:
Si crepitus ſeruare poteſt, et perdere nunquid,
Terrificis crepitus regibus æqua poteſt.

Thus il-fauouredly in engliſh, for I will tell you true, my muſe was afraid to tranſlate this Epigram: & ſhe brought me out three or fower ſayings againſt it, both in Latine & Engliſh: & two or three ſhrewd examples, both of this laſt Poet, who diet not of the collick, & of one Collingborne, that was hanged for a diſtichon of a Cat, a rat, and a dog. Yet I oppoſed *Murus aheneus eſto nil conſcire ſibi*, & ſo with much a do ſhe came out with it.

Non eſt bonũ ludere cum ſanctis. It is good to play with your fellowes. An neſcis longas regibus eſſe manus. He was beheaded.

To breake a little winde, ſometime ones lyfe doth ſaue,
For want of vent behinde, ſome folke their ruine haue.
A power it hath therefore, of life, and death expreſſe:
A King can cauſe no more, a cracke doth doe no leſſe.

And when ſhee had made it in this ſorye faſhion, ſhee bad me wiſhe my friendes, that no man ſhould followe Sir Th. Mores humour, to write ſuch Epigrams as hee wrote, except hee had the ſpirit, to ſpeake two ſuch Apothegmes as hee ſpake, of which

Two Apothegmes of Sir Thomas More.

the laſt ſeemes to fall fit into our text. The firſt was, when the king ſent to him to know if he had chaunged his minde; he anſwered, yea: the King ſent ſtraight a counſeller to him to take his ſubſcription to the ſixe Articles. Oh ſayd hee, I haue not changed my minde in that matter, but onely in this; I thought to haue ſent for a Barber, to haue bin ſhauē ere I had dyed, but now if it pleaſe the King, he ſhall cut off head, and beard, & all together. But the other was milder, and pretier; for after this, one comming to him as of good wil, to tel him he muſt prepare him to die, for hee could not liue: hee called for his vrinall, and hauing made water in it, hee caſt it, & veiwed it (as phiſitians doe) a prettie while; at laſt he ſware ſoberly, that he ſaw nothing in that mās water, but that he might liue, if it pleaſed the King, a prety ſaying, both to note his owne innocency, and moue the Prince to mercy: and it is like, if this tale had bin as friendly tolde the King, as the other perhappes was vnfriendly enforced agaynſte him, ſure the King had pardoned him. But alas what cared hee, or (to ſaye trueth) what neede hee care? that cared not for death? But to ſtep backe to my teſh (though euery place I ſtept to, yeeldes mee ſweeter diſcourſe) what thinke you by Haywoode, that ſcaped hanging with his mirth,

mirth, the king beeing graciously and (as I think) truly perswaded that a man that wrot so pleasant & harmles verses, could not haue any harmful conceit against his procedings, & so by the honest motiõ of a gentleman of his chãber, saued him from the ierke of the six stringd whip. This Haywood for his prouerbs & Epigrams, is not yet put down by any of our country though one doth indeede come nere him, that graces him the more in saying he puts him downe. But both of them haue made sporte with as homely wordes as ours be; one of a gentlewomans gloue, saue that without his consent it is no good maners to publish it: but old Haywoods saith: M. Daniel

Except winde stand, as neuer winde stood,
It is an ill Winde blowes no man good.

And an other not vnpleasant, one that I cannot omit.

By worde without writing one let out a farme,
The lessee most leudly the rent did retaine,
Whereby the lessor wanting writing had harme:
Wherefore he vowd, while life did remaine,
Without writing neuer to let thing againe.
Husbande quoth the Wife that oath againe reuart.
Else without writing ygu cannot let a crack.
God thanke thee sweet wife, quoth he, from my hart.
And so on the lips did her louingly smacke.

Such a thing it was, but not hauing the booke here, and my memory being no better then I would haue it, I haue ſtumbled on it as wel as I can. But now to ſtrike this matter deade with a ſound authority indeede, & in ſo ſerious a matter as vnder heauen is no weightier, to ſuch a perſõ, as in the world is no worthier, from ſuch a ſcholer, as in Oxford was no learneder, marke what a verſe here is in an Euchariſticall and pareneticall verſe. Hee ſaith.

Italici Augæ ſtabulum fœdamque cloacam,
A te purgari Romunaque σκυβαλα *tolli.*

If he had ſaid *ſtercora*, I could gueſſe wel enough what it had meant, but that the Greek hath in ſome eares a better emphaſis. Thus writes their great Campiano μασιξ, that confounds al the *Puritano Papiſtas*, And yet to ſay truely, I make no great boaſt of his authority to my text. If I had alledged him in Diuinitie, I would haue ſtoode luſtily to it, and ſayde αποδειξα, but for verſes in prayſe of his Miſtreſſe, there bee twenty of vs may ſet him to ſchoole: For be it ſpoken without diſgrace or diſpraiſe to his poetry, ſuch a metaphor had bene fitter for a plaine Dame abhorring al princely pompe, and not refuſing to weare ruſſet coates, then for the magnificent maieſtie of a Maiden Monark. Beleeue mee, I woulde faine haue made him ſpeake

M. Rainolds much more ſeemely vſeth the Metaphor li. 1 c. 8. p. 290 Ieſuitæ ſimum in ipſius caput retorquere.

good

good rime in Engliſhe, but (as I am a true *Miſacmos*) I beate my braines about it, the ſpace that one may goe with the tide from London bridge, downe where the Prieſt fell in vpō the maid, & frō thēce almoſt to Wapping, yet I could not couch it into a cleanly diſtichon. But yet becauſe I know Miſtreſſe *Philoſtilpnos* wil haue a great minde to know what it meanes, I will tell her by ſome handſome circumlocution. His meaning is, that a Lady of Ladies, did for zele to the Lord of Lords, take the like pains to purge ſome popiſh abuſes, as the great giantly Hercules did for Augeus. Now what maner of work that was in the proceſſe of this diſcourſe one way or other, you ſhall ſee me bring it in, though yet I know not where wil be the fitteſt place for it: heere yet you ſee by the way I haue told the mans meaning reaſonable mannerly, yet ſtill me thinke I can ſay of his metaphor.

That ſtill (me thinke) he vſde a phraſe as pliant,
That ſaid, his Miſtres was for wit a giant.

But I pray you let me goe backe againe to mery Martiall: for I ſhould haue one more of his, if I haue not loſt it. *Ad Phœbum.* Oh here I haue it.

Vtere lactucis & mollibus vtere maluis,
Nam faciem dnrum Phœbe catantis habes.

He aduiſes him to take ſomewhat to make 3.68

him ſoluble, for his face looked as if he were asking, who ſhould be M. Maior the next yere. But I thinke this ieſt was borrowed of Veſpaſion ſoole, or els the ſoole borrowed it of him, but the ieſt is worthy to be receyued in to this diſcourſe. This ſoole had ieſted ſomwhat at al the boord and Veſpaſiā himſelfe: & belike he thought, it was ill playing with edge tooles, & emperors, but Veſpaſian commanded him, & promiſed him frank pardon, to breake a good ieſt vpon him. Wel Sir (then ſaid the ſoole) I will but tary til you haue don your buſines, whereby he quipped the Emperours ill feature of face, that euen when he was merieſt, looked as if he had bin wriging hard on a cloſe ſtool. But let vs ſeek ſome better autorities then Epigrams & leſters: ſure I am I ſhal find in hiſtory which is called *nuncia vetuſtatis, vita memoriæ*, the reporter of antiquities, the life of memory, many phrales, expreſsing the ſame actiō, & not thinking them ſelues any whit abaſed therby. He that writes the firſt booke of Samuel, tels that Dauid did cut off the lap of Sauls coate, and leaues not to tell, what Saule was then dooing. The writer of Baſsianus lyfe, telles howe hee was not onelie priuily murdred, but murdred at the priuye. Heliogabulus body was throwne into a lakes, as wryteth Suetonius. Laſtly the beſt, and the beſt

1. Sam. 24 Speluncā quam ingreſſus eſt Saul v. purgandi ventrem.

Suetonius

written

written part of al our Chronicles, in all mens opinions, is that of Richard the thirde, written as I haue heard by Moorton, but as moſt ſuppoſe, by that worthy, & vncorrupt Magiſtrate, Sir Thomas More, ſometime Lorde Chancelor of Englande, where it is written, how the King was deuiſing with Terril, how to haue his nephewes priuily murdred, & it is added he was thē ſitting on a draught (a fit carpet for ſuch a counſell. But to leaue theſe tragicall matters and come to comicall: look into your ſportes of hauking and hunting, of which noble recreations, the noble ſir Phylip Sidney was wont to ſay, that next hunting, he liked hauking worſt, but the faulconers and hunters would bee euen with him, and ſay, that theſe bookiſh fellowes, ſuch as he, could iudge of no ſports, but within the verg of the fair fields of Helicon, *Pindus* and *Parnaſſus*. Now I wold aske you ſir, leaſt you ſhould think I neuer read ſir Triſtrā. Do you not ſometime (beſide the fine phraſe or rather metaphor, of mewing a woodcock, talke both of putting a heron to the mount, & thē of his ſlicing? tell of ſpringing a pheaſant and a partridge, & finde them out by their dropping? Doe you not further, to iudge of your haukes health, looke on her caſting? if it he blacke at one ende, and the reſt yellowe, you feare ſhee hath the philanders:

if it be all blacke, you ſhall ſee and ſmell ſhee is not ſound. Laſtly, you haue a ſpeciall regard to obſerue, if ſhee make a cleane mute. Moreouer for hunting, when you haue harboured a ſtagge, or lodged a bucke, doth not the keeper, before hee come to rouze hym frō his lodging, (not without ſome ceremony) ſhew you his femiſhing, that therby you may iudge, if he be a ſeaſonable deare? And ſoone after, followes the melodious crie of the hounds, which the good Lady could not heare, becauſe the dogs kept ſuch a barking. And whē al this is don, & you are rehearſing at dinner what great ſporte you haue had: in the middeſt, of your ſweet meates, in comes Melampus, or Kingwood, that ſang the baſe that morning, & in the return home, lighted vpon ſome poudred vermin, & laies a chaſe vnder the table, that makes al as ſweet as any ſuger-carrion; and all this you willingly bear with, becauſe it is your paſtime. Thus you muſt needes confeſſe, it is more then manifeſt that without reproofe of ribaldrie, or ſcurilitie, writings both holy, and prophane, Emblemes, Epigrammes, Hiſtories, and ordinarie and familiar communycatyon; admits the vſe of the wordes, with all their appurtenaunces; in citing examples wherof, I haue beene the more copious, becauſe of this captious tyme, ſo readie to backbite

backbite euerie mans woorke, and I woulde forewarn mē not to bite here, leaſt they bite an vnſauory morſell. But heere me thinke it were good to make a pauſe, & (as it were at a long dinner) to take away the firſt courſe, which commonly is of the courſeſt meate, as poudred beefe and muſtard, or rather (to cō-pare it fitter) freſh beefe and garlick, for that hath three properties, more ſuting to this diſcourſe: viz. to make a man wink, drink, & ſlink. Now for your ſecond courſe, I coulde wiſh I had ſome Larks, & Quailes, but you muſt haue ſuch as the market I come frō wil affoord, alwaies remēbred, that our retiring place, or place of *rende vous* (as is expedient when men haue filled their bellies) muſt be Monſieur AIAX, for I muſt ſtill keep me to my teſh: wherfore as I ſay here I wil make the firſt ſtop, and if you miſlike not the fare thus far, I will make the ſe-cond courſe, make you ſome amendes.

(*.*)

THE

THE SECOND SECTION, prouing the matter not to *be contemptible.*

IT hath beene in the former parte hereof ſufficiently proued, that there is no obſcenitie, or barbariſme in wordes concerning our neceſſaries: but now for the place, where theſe neceſſaries are to be done, perhappes ſome will obiecte, that it was neuer of that importaunce, but that it was left to each mãs owne care to prouide, for that which concerned his owne peculiar neceſſitie. It is not ſo, for I can bring very autentical proofes out of auncient recordes, and hiſtories, that the greateſt maieſtrates that euer were, haue employed their wits, their care and their coſt, about theſe places, as alſo haue made diuers good lawes, proclamations, & decrees about the ſame: and all thereto belonging, as by this that enſues ſhall more plainely appeare. In the handling whereof, I will vſe a contrarie method to the former; for I will begin now with

with prophane ſtories, and end with diuine. Firſt therefore moſte certaine it is, that miſchiefes make vs ſeeke remedies, diſeaſes make vs finde medicines, and euill manners make good lawes. And as in al other things, ſo by all likelihood in this we now treate of when companies of men began firſt to increaſe, and make of families townes, and of townes cities; they quickely found not onely offence, but infection, to growe out of great concourſe of people, if ſpeciall care were not to auoyd it. And becauſe they could not remoue houſes as they do tents from place to place, they were driuē to find the beſt means that their wits did then ſerue thē, to recouer rather then to auoide theſe annoiances: eyther by digging pits in the earth, or placing the common houſes ouer riuers: but as Tully ſaith of Metaphors, that they were lyke our apparell, firſt deuiſed to hide nakednes, then applied for comlines, and laſtly abuſed for pride, ſo I may ſay of theſe homelie places, that firſt they were prouided for bare neceſſitie, for indeede till Romulus time I find litle mention of them: then they came to be matters of ſome more coſt, as ſhall appeare in examples following; and I thinke I might alſo lay pride to their charg, for I haue ſeen them in caſes of fuged ſattin & veluet, (which is flat againſt ỹ ſtatute of apparel) but

for.

33. Henry. 8 For it is no reaſon M. AJAX ſhould haue a better gowne then his Miſtreſſe.

for ſweetnes or cleanlines, I neuer knew yet any of them guiltie of it; but that if they had but waited on a Lady in her chamber a day, or a night, they would haue made a man (at his next entrance into the chāber) haue ſaid, ſo, good ſpeed ye. Now, as ſcholers do daily ſeeke out new phraſes, and metaphors; and Tailors do oft inuent new vardingales, and breeches: ſo I ſee no reaſon, but Magiſtrats may aſwel now as hertofore, deuiſe new orders for cleanlines, & wholſomnes. But now to the ſtories, I alledged before, as it were at the ſecond hande, out of Lactantius; howe *Titus Tacius* that was King with *Romulus*, erected the ſtatue of the Goddeſſe *Cloacina*, in a great priuy, made for that purpoſe. I find after this in the ſtory of Liuy, how Tarquinius Priſcus, a man of excellēt good ſpirit, but husband to a wife of a more excellent ſpirit; a man that wan a kingdome with making a learned oration, & loſt it with hearing a rude one: a king, that was firſt crowned by an Eagle, counſailed by an Augure, and killed by a traitor: whoſe raigne and his ruyne, were both moſt ſtrangely foretolde. This worthy Prince is reported by that excellent hiſtorian, to haue made two prouiſions for his City, one for warre, the other for peace, both verie commendable: for warre a ſtone wall about the towne, to defend them from

out-

outwarde inuaſions, and for peace, a goodly lakes within the Towne, with a vault to conury all the filth into Tyber, to preſerue them from inwarde infection.

Not long after him raigned Tarquinius: ſurnamed the proud, a tirant I confeſſe, and an vſurper, and husband to a dragon rather then a woman: but himſelfe ſurely, a man valiant in war, prouident in peace, & in that young world, a notable polititian: of whom Liuy takes this ſpeciall note, that cõming to the crowne without law, and fearing others might follow his example, to do that to him he had done to another: he was the firſt, that appointed a guarde for his perſon, the firſt that drewe publike matters to priuate hearings, the firſt that made priuate warres, priuate peace, priuate cõfederacies; the firſt that leſſened the number of the Senatours; the firſt that when any of thẽ died, kept their rooms void, with many excellent Machiauillẽ leſſõs. which, who ſo wold be better inſtructed of, let him read but his accuſing of Turnus, his ſtratagem againſt the Gabiãs, &c. But the matter I would praiſe him for, is none of al theſe, but only, becauſe he built a ſtately tẽple, & a coſtly lakes, the words be, *Cloacamque maximum receptaculum omnium purgamẽtorum vrbis*, a myghtye great vault to receyue all the filth of the Cytie. Of which

two

two workes, ioyning them both together. Liuy ſaith thus, *Quibus duobus operibus vix noua hæc magnificentia quicquam æquauit.* Which two great workes, the newe magnificence of this our age, can hardly matche. Now though Brutus, after in a popular and ſeditious oration, to incite the multitude to rebellion, debaſed this worthy worke of his, ſaying he waſted the treaſure of the Realm, and tyred and toyled out the people, *in exhaurẽdis cloacis*, in empting of lakes, (for that was his word) yet it appeare by the hiſtorie that if his ſonne had not defloured the chaſt *Lucrece* (the mirror of the ſex) Brutus with his famed folly, true value, & great eloquẽce, could neuer haue diſgraced him. For euen with all the faultes you ſee, that Brutus his own ſons would haue had him againe, who laying their heads together, with many yõg gallants, that thought themſelues much wiſer then their fathers; concluded among themſelues, that a King was better then a Conſul, a Court better then a Senate that to liue only by lawes, was to ſtrict & rigorous a lyfe, & better for peſantly then princely diſpoſitions: that Kings could fauour, aſwell as frowne, reward, aſwell as reuenge, pardon, aſwel as puniſh, whereas the law was mercileſſe, mute, and immutable; finally they concluded it was ill liuing for them, where nothing

nothing but innocencie coulde protecte a man. Loe Brutus, how eloquently thy ſonnes can pleade againſt their father? but thou hadſt a Iurie of ſure free-holders, that gaue a verdit againſt them, and thy ſelfe waſt both Iudge and ſhiriffe, and haſtnedſt execution.

Cæſar called Brutus ſon, and ſaid to him when he ſtabd at him.

Oh braue minded Brutus! *I* will not call thee *primus Romanorum*, becauſe one was ſhēt for calling one of thy poſteritie, *vltimus Romanorum*, but this I muſt truely ſay they were two Brutiſh partes both of him and you: one to kill his ſons for treaſon, the other to kill his father in treaſon; and yet you would both make vs beleeue you had reaſon, and why ſo? forſooth becauſe

Victrix cauſa placet ſuperis ſed victa Catoni.

That is to ſay in Engliſh, you had great fortune; & your cotin had great friendsyet, neither died in bed, but both in battell, onely his death was hys enemies aduancement, and thy death was thy enemies deſtruction, but to omit theſe tuffles and returne to my teſh: whereas, thou raileſt againſt ſo great a Prince for making of ſo ſumptuous a Iakes, this I cannot endure at thy handes, and if thou hadſt plaied mee ſuch a ſawcie parte heere in my country, firſt of mine owne authoritie, I would haue graunted the good behauiour againſte you: ſecondly, Tarquinius him ſelfe myght haue *Scandalum magnatum*

It ſeemes the writer hereof would faine be thought a Iuſtice of peace.

natum againſt you: and thirdly, a bill ſhould haue beene framed againſt you in the Starre chamber, vpon the ſtatute of vnlawfull aſſẽblies: & then you would haue wiſht you had kept your eloquence to your ſelfe, and not when a man hath done but two good works in al his life, you to ſtand railing at one of thẽ. For ſuppoſe that Tarquin had giuẽ me but a fee, thus would I pleade for him. M. Brutus you haue made vs beleeue all this while, you were but a foole; but I ſee now, if one had begged you, he ſhould haue found you a Bigamus. And whereas you ſeeme to diſgrace my honorable clyent, for making of *AIAX*, I dare vndertake to proue it, that your own laws, your religions, your cuſtomes, yea your conſcience, is againſt you, and ſhewes it is but a meere calumniation. For to omitte Dame *Cloacina*, ſo lately defied, dyd not the noble Hercules, whome you Brutus honour as a God, farre ancienter then *Quirinus*, and *Romulus*, among thoſe many labors that eternized his memory, make cleane Augeus dunghils.

Quis non Euriſtea durum.
Aut illaudati neſcit Buſiridis aras.

Yf the worke haue a baſeneſſe, Tarquinius but with his purſe, Hercules wyth hys perſon affected it, leauing a patterne to poſteritie both of labour and witte, for by turning

turninga ſtreame of water on the mickſons, he ſcoured away that in a week, that an hundred could ſcant haue doone in a yere. Then would I end with ſome exclamation, and ſay *O tempora, a more!* Oh times, oh maners! If a man be not popular, you wil ſtraight ſay, he is proud; if he keep good hoſpitality, you will ſay, hee dooth but fill many laxes; if he build goodly vaults for ſewers, you wil ſaye, he ſpends his treaſure *in exhaurriendis cloacis.* Or rather I would ſay, O Hercules come and bend thy bow againſt Brutus, that ſhoots arrowes thorow thy ſides to ſlay Tarquinius. But now let me leaue playing the lawyer, & lawyerlike bee friendes immediatly wyth him whom euen now, I talked againſt ſo earneſtly I meane with Brutus; becauſe indeed ſauing in this one caſe, I neuer meane to bee of counſell with Tarquin: for ſuch proud clients will ſpeake vs paſsing fayre whyle wee ſerue their turnes, and after picke a quarrell againſt vs when we ſue for a rewarde. Nowe therefore to goe forward with the ſtory.

Martial. 505. Carpere cauſidicus fertur me: carmina quiſit neſcioſi ſciero ve tibi cauſidicie.

When this valliant Brutus had thus diſcarded the Kings and Queenes, out of the pack, and ſhewed himſelfe indeede a ſworne and vowed enemie to all the coate cardes, there crept in many new formes, of gouernemens, & euery one worſe then other: namely, *Conſuls, Dictators, Decemuiri, Tribunes, Triumuiris,*

till at last after oftẽ enterchanges, it came to the gouernment of Emperours. In all which times, there were not onely lawes, and speciall caueats giuen to the great officers in time of war & danger, *Ne quid respub. detrimẽti caperet*, to look to the safety of the main chance (the common wealth) but also there were officers of good account, as *Ædiles*, *Prætores vrbis*, that made inquiries *de stillicidiis*, *de aquæ ductibus*, of reperation of houses, of watercourses, or common sewers, of which I could recite out of the 43. booke of the *Digest. tit. 23. de cloacis*. where you shal find, it was lawfull for any man *purgarie & reficere cloacam*. What officers were to license him that wold *priuatam cloacam facere*, *que habeat exitum in publicum*. What special care was to be had of *Tubus* and *Fistula*. Lastly, that *nouam cloacam facere is concedit, cui publicarum viarum cura sit* That is, that no man might make a newe lakes, but hee that had licence of the wardens of high waies. With much more which I would cite, if it were not to auoide prolixitie. And from them no doubt was deriued our commission of sewers, of which the best of vs all I hope will take no scorne: which commission though in our Countrie it is chiefely intended to keepe open the chanels of riuers in the deepe Countrey, that the water may haue free passage:

Yet the very name importes, that therein is copriſed, the ſubiect of my preſēt diſcourſe which in populous towns had as much need to be looked to, as the other infection being fit to be auoided, aſwell as inundation. But nowe I haſten to Imperiall examples: for though I haue ſhewed already ſōe autorities for my text out of the practiſe of the lawes, the prouident care of Maieſtrates, the magnificent coſt of Kings, the religion, (though falſe) of pagans. Yet vntill I haue added to al theſe the Maieſtie of Emperours,) and the verity of Scriptures, I ſuppoſe ſome carping mouthes will not be ſtopped.

The firſt example I meet with among the Emperours, was a matter rather of curteſie then coſt: and if any man wil ſay, that I draw this into my treatiſe, as it were *obtorto collo*, I anſwere that in my vnderſtanding, the tale falleth ſo fit and proper vnto this diſcourſe, as indeede to haue brought it into any dyſcourſe ſauing of AIAX, I woulde ſay it wer vnproper & vnciuil. The argumēt holds *a minore ad maius*. Now hearken to my tale. Claudius Emperor of Rōe, & husbād to that filthy *Meſſelina*, (*vltiſsima que fuerunt vel ſunt*, ſhe that was worthy, for the cōmonnes of her body (be it ſpoken with ſaue the reuerence of al women that are or were, ſaue herſelfe) to haue bene metamorphozed into AIAX, rather

Some of our rude contri. men Engliſh thē (obtorto collo) hanging arſe.

Agrippa ſaith of her, that ſhe lay with 22. ſeuerall men in 24. houres, at the cōmon ſtewes, & tandem laſſata viris non ſatiata redit.

rather then poore *Hecuba*, for barking at him that kild her ſon, into a bitch. This Claudius I ſay, though not for coſt (as Tarquin) yet for his courteſy was greatly to be commended: for a Gentlemã one day being talking with him, & falling ſuddenly into a grieuous fit of the cholik, the poore gentleman wold not for good maners ſake break wind which might preſently haue eaſed him, & after the diſeaſe increaſed ſo ſore on him that he died. The Emperour enformed of his death, was much grieued therat, ſpecially hearing of the cãuſe, & immediatly thereupon made it be ſolemnely proclaimed, that if any mã hereafter ſhould bee troubled with the cholik, it ſhould not be taken for ill maners to breake winde, though it were in the Emperours owne company. Nowe it may be, ſome man in diſgrace of this proclamation wil ſay, that this Claudius was but a cuckold and a foole, I aunſwere, that for the cuckolde, that was none of his fault, & if it were a fault, god forbid all our faults ſhould bee ſeene on our foreheads. And the olde prouerbe may ſerue vs, *Stultorum plena ſunt omnia*, the world is ful of fooles, but take heed howe you beg him for a foole, for I haue heard of one that was begegd in the court of wardes for a foole, and when it came to triall, hee prooued a wiſer man by much, then hee that begged him,

him. And though I haue ſmal skil in the law, ſpecially in theſe prerogatiue caſes, (for I muſt confeſſe I ſtudied Littleton but to the title of diſcontinuance) yet me think I ſhold find out a quirke, to make them that ſhould begge him haue a colde ſute in the court of wards. For I take it to be a ruled caſe, that though a man holde wholy *in Capite*, put the caſe by a whole knightes ſeruice, or halfe a nights ſeruice, yet if hee bee couert Baron as Claudius was (for I am ſure his wife ware ye breeches) & being at his foole age of 31, the *Cuſtodia* muſt of courſe bee graunted to the wife, although the man bee *plus digne de ſang*. And thus much we ſay, ſauing to our ſelues all aduantage of exceptiō to the vnſufficiency of the bill, &c. And without that the ſaid Claudius did fondly to cauſe a mans hande to be cut of, vpon the motion of a ſtranger, and without that hee had almoſt mared all the paſtime he & his friends ſhoulde haue had at a Naumachia or ſea-game, with reſaluting the ſlaues that ſhold haue fought in good latine. And laſtly, without that the ſaide Claudius at hys beeyng in England (though he was counted one of the beſt free holders in Middleſex) coulde forfeit anye land that he helde by the right of his ſword, eyther in fee-ſimple, or fee-tayle, eyther by the ſocke, or the ſmocke, to any other

Two partes why Claudius was eſteemed a foole. Lo. Ke Sueto.

Claudius was in England

Lady, but the Lady his wife. But alas Claudius, thy friendes may say, that I am a bad lawer, for all this while I haue done little better thē confes the actiō; but I care not seing thou art dead, *Mortui non mordent*, and it were fitter now to preach for thee, then to plead for thee: well thē for thy gentle proclamations sake, loe what the sadnes (if I were to make thy funerall sermon) I wold say for thee, that howsoeuer some writers haue wronged thee with the name of a foole, in one of thy iudgments I may liken thy wisdome to Salomon & in one of thy iests. I can compare thy wit with Diogenes. As for example, a woman on a time disclaiming her son, & pretending that for conscience sake she must needs cōfes a trueth, viz. how her owne childe died, and this was a *Supposititius* a substitute in his place for auoiding of her husbandes displeasure, no euidence appearing to the contrary, & the next yeare following the matter verie hard, by cōplot with the mother who remained obstinate in the tale. Claudius thē sitting in iudgement, seeme to beleeue it, and seeing the man a cumely yong man, & shee no olde woman, and oft protested shee maliced him not: he commanded her immediatlye in his presence to marrie him. The malicious Mother driuing to that vnlookt for pinch, openly confessed her vnnaturall mallice, to

auoyd

He is called foole to his face.

But hereby hangs a tale.

Claudius his iudgement like that of Salomon.

auoyd ſo vnnaturall a marriage & thus much for his iuſtice; now let vs heare what his ieſt is. A certaine Gentleman that had his fingers made of lime twigges, ſtole a peece of plate from Claudius one day at a banket; the conueyance was not ſo cleanly, but one had ſpyed it, and tolde the Emperour, and offered to accuſe him of it, whereby hys goods might haue been al confiſcate: but this good prince would neither head him nor hāg him, no nor ſo much as once ſuffer him to bee troubled; onely the next time he came hee cauſed him to be ſerued in an earthen diſh. The Gentlemā being abaſhed at it, for the diſh gaue him his dinner. Claudius was ſo farre from laying his crime in his diſh, that he ſaid, bee of good cheare man, and fall to thy meate, and when thou haſt dinned putte vp that diſh too: for I will ſpare thee that with a better will then the laſt, for perhaps thou haſt a mind to poke vp thy diſh when thou likeſt the meate well. And ſo farewell good Claudius, and when any of my friendes are troubled with the colick. I hop I ſhal make them remember thee.

The next Emperour that is fit to bring into this diſcourſe, is Veſpaſian, though his predeceſſour Vitellius, who is noted to haue beene a paſsing great eater, woulde I thinke haue taken it in good parte, to haue beene offred a cleanely and eaſie place

for egestion after his good digestion. But to the purpose, Vespasion before he was Emperour had borne some other offices, among the which, one was *Ædilis*, and it is written of him, that hee incurred greate displeasure with Otho then Emperour, because hee had not seene better to the keeping sweet of the streets, and cauled the filth of thē (accordyng to his office) to be carried to the places appointed for the same. But afterward himselfe cōming to be Emperour (though the City of Rome was before his time sufficiently furnished of lakes) yet it seemed there wanted other places of neere affinity to them (which he found belike when he was Ædile by experience) I meane certaine pissing conduits: and therefore he caused diuers to be erected in the moste populus and frequented places of the City, & saued al the vrine in cesternes, & sold it for a good summe of money to the Dyers. But though I tell you the tale thus plainely, you muste imagine the matter was much more formally & finely handled, and namely, that there was an Edicte set out in this fort.

By the Emperour C. Flauius Vespasianus pater patriæ semper Augustus, &c.

FOrasmuch as his Maiestie hath beene enformed by sundrye credible men, that greate abuse is committed by theirreuerent demea-

demenure of diuers persons, ill brought vp, who without all due respect of ciuility & reuerence, in most vnseemely manner, shed their vrine, not onely against the walles of his royall pallace, but also against the temples of the Gods and Goddesses. Whereby not onely vgly and lothsome sights, but filthy & pestiferous sauours are dayly ingendred, hys Maiestie therefore as well of a fatherly care of his Citizens, as of a filiall reuerence to the Gods, hath to his great charges, and of hys princely bounty and magnificence, erected diuers and sundry places of faire polished marble, for this speciall purpose, requiring & no lesse straightly charging all persons, aswell citizens as strangers, to refraine from all other places, saue ing these specially appointed, as they tender his fauour, &c.

Thus could I haue penned the Edict, if I had bene secretary. For it had not beene worth a Figge, if they had not artificially couered the true intent (which was the profit) and gloriously set forth the goodly & godly pretence (that was least thought on) viz the health of the people, and cleane keeping of the temples. But I doubt, notwithstanding this goodly Edict, it will be obiected, that it was condemned for a base parte, by a iudge whose sentence is aboue all appeale: I meane that Noble *Titus*, *delicia humani generis*, he

he that thought the day loſt in which he had doon no man good: to anſwer which I wold but ſay as was ſaide to him, when the paſsing mony was put into the perfumed purſe, *ſuauis odor lucri*, the ſmell of gaine is ſweet. And I dare vndertake, this anſwer will ſatisfie diuers men in London, and many of the worſhipfull of the Citie, that make ſweete gaines of ſtinking wares, & wil laugh & be fat & ſay

Oyles, oade, tarre, &c.

So we get the chinks,
We will beare with the ſtinks.

But I muſt finde out a better anſwere for courtly wits, & therefore I ſay to them, that according to the diſcipline & cuſtome of the Romanes (in my opinion vnder reformation of their better indgements) this was ſo honorable a part of Veſpaſian, that he was therefore worthy to haue beene deified. For if Saturnus was allowed as a God, by the name of *Stercutius*, as is before alledged, for finding a profitable vſe of al maner ſoyle, I ſee a good reaſon (*a paribus*) that Veſpaſion ſhold as wel be deified, for finding a meanes to make mony of vrine, and accordingly to bee named *Urinatius*, of *Vrina*, as the other is, of *Stercus*, *Stercutius*. Furder Veſpaſian was famous for two true miracles doone by him, greater then all their Gods beſide euer did. Nowe if any take exception to his face, becauſe the

the foole tolde him, hee looked as if it went hard with him, truſt mee it ſhall goe harde with mee too, but I will finde ſome what to ſay for him, and firſt I will get ſome of the paynting that comes from the riuer of Orenoque, which will wonderfully mende his complexion. Secondly, I will ſay thys, how bad ſo euer his face was, hee had ſomething ſo good, that a handſome woman gaue him a thouſand crowns, for putting his ſeale with his label to her partent, and yet ſhe exhibited the petition (as I take it) *in forma paper*, for ſhee was ſtarke naked. Once this I am ſure Suetonius writes, that when hys ſtewarde asked him, how he ſhold ſet down that 1000. crownes on his booke, hee bad him write it among his other perquiſites, in ſome ſuch ſort.

It. for reſpit of humage from a loning tenant to her louely Lord for a whole knights fee, recepi ——— } 1000. crownes

Now for his wit though I could tell you 2 excellent tales, howe he deceiued a groome of his chamber, of his brother and howe hee wold neds be half with his horſe-keeper for ſetting on a ſhoe on a horſe that lacked nōe: yet I omit thē both, becauſe many wil be to apt to followe the preſident, & I will keepe me verie ſtrictly to my teſh, and ſpecially e becauſe I haſten to a moſt royall example, I

meane

meane of Traian. There is no man (I thinke) that hath either trauelled farre countries, or read forraine ſtories, but hath either heard of the famous exploits and victories that he had, or ſeene ſome of the ſtately & ſumptuous mõnumentes that he made. This Traian was Emperor of Rome, and then Emperor when Rome ſtoode at her higheſt pitch of greatnes, a man whoſe conqueſts were moſt glorious, whoſe buildings were moſt gorgeous, whoſe iuſtice was moſt gracious, hee that ſtaied his whole army, to right the cauſe of one widowe, he that created a Magiſtrate, & deliuering him the ſworde for iuſtice, ſaid to him, vſe this for me as long as I gouerne iuſtly, but againſt me when I gouerne otherwiſe, he in whoſe time no learned man was ſeene wante, no poore man was ſeene begge, he that would boaſt of Nerua his predeceſſor, of Plotina his wife, of Plutarke his counceller: finally, this Traian was ſo wel accompliſhed a Prince in all princely vertues, as no ſtory, no time, no memory, in al points can match him. This moſt renowned Emperor, hearing there was a towne in Bithinia, farre off from Rome, and in a place where he was like neuer to be troubled with the euill ſauour, that was much annoyed for lacke of a good conueyance of the common priuies, thought himſelf bound (as a father to all his

ſubiects) to prouide a remedy for ſuch an inconuenience, and of his own purſe he tooke order for making a vault of greate coſt and charge in the City. And for full ſatisfaction of the reader herein, I will ſet down the two Epiſtles, as I finde them in the tenth booke of the Epiſtles of *Plinius Secundus* to *Traian. ep 99.*

Plinius Secundus Traiano Imp. S.

Ameſtrianorum ciuitas, domine, & eligans & ornata habet, intra præcipua opera pulcherrimam eandemque longiſsimam plateam, cuius alatere per ſpacium omne porrigitur, nomine quidam flumen vera cloaca ſediſſima. Quæ ſicut turpis & immundiſsima aſpectu ita peſtilens eſt odore teterrimo. Quibus ex cauſis non minus ſalubritatis quã decoris interiſt eam contegi, quod fiet ſi permiſeris curantibus nobis ne deſit pecunia operi tam magno quam neceſſario. Which is thus in Engliſh.

Argumentum quærit an.

Caius Plinius to Traian the Emperor greeting. The City of the Ameſtrians (my Lord) being commodious & beautiful, hath among her principall goodly buildings, a verie fayre and long ſtreete, on the ſide whereof runneth through the whole length of it a brooke, in name (for it is called ſo) but indeed a moſt filthy lakes; which as is it foule and moſt vncleanly to beholde, ſo is it infectious with the horrible vile ſauour, wherefore it were expedient, no leſſe for whol-

The contents is, whether he ſhal couer the water that runs by the towne of Ameſtris.

wholsomeneſſe then for handſomneſſe, to haue it vaulted, which ſhalbe don if it pleaſe you to allow it, and I wil take care that there ſhal be no want of money for ſuch a worke, no leſſe chargeable then neceſſarie. Thus writes *Plinius Secundus*, a Romane Senator & as it were a deputy Lieutenant in the prouince of Bithinia, to the great Traian, and I do halfe maruell he durſt write ſo, for had it beene in the time of Dimitian, Commodus or Nero, either Martiall ſhoulde haue ieſted at him with an Epigram, or ſome ſecretarie that had enuied his honeſt reputatiõ, ſhould haue beene willed to haue anſwered the letter in ſome ſcornefull ſort, and would haue written thus.

Maiſter Plinie, my Lord God the Emperour, not vouchſafing to anſwere your letter him ſelfe, hath commaunded mee to write thus much to you, that he maruells, you will preſume to trouble his diuine maieſtie with matters of ſo baſe regarde, that your father being held a wiſe man and a learned, might haue taught you better manners, that hys Maieſty hath matters of great import, concerning the ſtate of the Empire both for war and peace, to employ his treaſure in. Thus much I was commanded to write. Now for mine own part, let me ſay thus much to you, that I hearde my Lord God the Emperour

ſay

ſay, that if the ill ſauour annoy you, you may ſend to your Miſtreſſe for a perfumed handkerchif to ſtop your noſe, & that ſome Phiſition: ſay, the ſmel of a Iakes is good againſt the plague. Some ſuch aunſwere as this, had beene like to haue come from ſome of thoſe beaſtly Emperours, & their filthy followers. But how did Traian anſwer it? I will ſet you downe his owne letter, out of the ſame book in the ſame language.

Argumentum.

Permittit conformicari cloacam,

Tr. Plinto. S.

Rationis eſt, mi ſecunde chariſsime, contegia-quam iſtam quæ perciuitatem Ameſtrianorum fuit ſi detecta ſalubritati obeſt, pecunia ne huic operi deſit, curaturum te ſecundum diligentiam, tuam certum habio. Thus in Engliſh. It is good reaſō, my deareſt ſecūdus, ꝯ the water be couered ꝯ runs by the city of the Ameſtrians: if the wāt of couering may breed infectiō. And for mony for the worke, I make no queſtion, but you according to your accuſtōed diligēce wil make prouiſion. Short & ſweete, yea moſt ſweete indeed, becauſe it was of an vnſauerie matter. But I had almoſt forgot to engliſh the argumēt, & thē folks might laugh indeed at me, & thinke I were *Magiſter incipiens* with an, *ſ.* & ſay I could not Engliſh theſe three words, *permittet conformicari cloacam*, what the good yere

yere, what is this same *confornicari*? trust mee there is a word I neuer reade in Homer nor Aristotle, mary indeede they wrote but ill Latine, no nor in Tullie, in Liuie, in Tacitus, nor in all the Poets: what a straunge word is this? Ho sirra bring hether the Dictionarie. Which of them, Cooper? No no, *Thomas Cooperus omisit plurima verba*. Which then, that with the French afore the latine, or *Thomas Thomas*? Yea, bring mee them two. What hast thou brought the two dictionaries? I meant but the two *Thomases*. Come old friēd *Tom, Tom, Qui fueras quondam claræ præpositor aulæ*, you haue made rods to ierke mee withall ere now, I thinke I shall giue you a ierke, if you do not helpe mee to some English for this worde. Looke it sirra there in the Dictionarie. *Con, con*. Tush what doost thou looke in the French? thou wilt make a sweet peece, of looking, to looke for *con fornicar* in the French: looke in the Latine for *fornicor. F, fa, fe fi fo for, for, foramẽ, forfex. fortica, forma, fornicator*, (now I thinke I am neer it,) *fornix, fornicor, aris, ari*. Ther, what is ỹ? a vault, to vault or arch any thing with a compasse. Well said, carry away the bookes againe, now I haue it: then thus it is, He alloweth the vaulting or arching ouer of the iakes. Marie Gods blessing on hys heart for his labor, and I loue him the better for it. Wherefore (moste noble Traian)

A great officer among the boies at Eton, M.

of the rods. Elots dictionarie and Coopers placed these 2 words too neere together.

Traian) thou maieſt well bee called the patterne of all princely qualities, comely, beautifull, martiall, merciſull, a louer of learning, moderate in priuate expences, magnificent in publike, moſt goodly of ſtature, amiable, not onely in thy vertues, but euen in thy vices. For to ſay the worſt was euer ſaide of thee, theſe were all thy faultes, ambition, or deſire of glorie in warres, loue of women, and perſecuting of religion. For ſo they ioyne thee, *Nero, Domitianus, Traianus, Antonius, Pontifices, Romanos laniarunt.* To which thus I anſwer without a fee, but with all my heart: that thy ambition was ſo honorable, and thy warlicke humour ſo well tempered, that thou didſt truely witneſſe of thy ſelf, that thou didſt neuer enuy any mans honour, for the confidence thou hadſt of thine owne worth, and all the world can witneſſe, that thou neuer didſt make vniuſt warre, nor refuſe any iuſt or indifferent peace. For that ſame ſweet ſinne of lechery, I would ſay as the Frier ſaid, a yong man & a young woman in a greene arber in a may morning; if God doe not forgiue it, I woulde. For as Sir *Thomas More* ſaith of *Edward* the fourth: he was ſubiecte to a ſinne, from which, health of bodye in greate proſperitie of fortune, wythout a ſpeciall grace, hardlye refrayneth. And to ſpeake vprightly of him, his

luſts were not furious, but friendly, able with his goodly perſon, his ſweet behauiour, and his bountefull gifts, to haue wonne *Lucretia*. Beſides, no doubt his ſin was the leſſe, in that he euer loued his wife moſte dearelie, and vſed her moſt reſpectiuely: for I haue euer maintained this paradox, it is better to loue two too many, then one too few. Laſtly, for the perſecution of thy time, though I dare not defend it, yet there is a maxime, *inuincibilis ignorantia excuſat*, & ſure thou didſt not know the truth, and thy perſecution was verie gentle, and halfe againſt thy will, as appeareth by the 98. epiſtle of the tēth book of Pl. epiſtles, where thou dooſt vtterly reiect all ſecret promœters, and dooſt pronounce againſt the ſtrict inquiſition, *Conquirendi non ſunt, &c.* Wherefore I doubt not to pr nounce, that I hope thy ſoule is in heauen, both becauſe thoſe thou didſt perſecute prayed for thee, wiſhing to thee, as *Tertullian* ſaith, *Vitam prolixam, imperium ſecurum, domum tutam, exercitus fortes, Senatum fidelem, populum probum, orbem quietum.* A long lyfe, a happie raygne, a ſafe dwelling, ſtrong armies, a faithfull Senate, honeſt people, and a quiet worlde. Further, it is written by Authours, of ſome credite that thy ſoule was deliuered out of hell,

S. Damaſcen. at the prayer of great S. Gregorie, whiche though

though I am not bound to beleeue, yet as in loue, I had rather loue too manie then too fewe, so in charitie, I had rather beleeue too much then too litle. As for that scripture *ex inferno nulla redemptio*, I haue heard it oft alledged by great Clarkes, but I thinke it is in the Epistle of S Paul to the Laodiceans, or in Nicodemus Gospel: for I neuer yet could finde it in the Bible. Wherefore this I will frankly say for Traian, that whersoeuer I finde a Prince or a peere with so great vertues, and so fewe vices, I will honour him, loue him, extoll him, admire him, and pronounce this of him; that the armie is happie that hath such a Generall, the Prince happy that hath such a counseller, the Mistresse happie that hath such a seruant: and thus I end my prophane authorities, and nowe I come to ỹ diuine, wherin I think I shal serue you in the banquet I haue promised you, as my selfe haue beene serued many times at our Commencement feasts, and such like in Cambridge, that when we haue beene in the midst of some pleasant argument, suddenly the Bibler hath come, and with a loude and audible voyce begunne with *Incipit libri Deuteronomium, caput vicesimum ter-cium*. And then suddenlye wee haue beene all *s't tacete*, and hearkened to the Scripture, for euen so, must I nowe af-

S. Brigid writes this of Traian, beleeue them who list, for though it seem popish yet it ministers an argument against some popish opinions.

ter all our pleasant stories, bring in as I promised, some diuine authorities, to the which I pray you let vs with all due reuerence bee attentiue.

Authorities of scripture.

In the aforesaid 23. Chapter of Deuteronomie in the 12. verse, I finde this text.

12 Habebis locum extra castra ad quem egrediaris ad requisita naturæ.

13 Gerens paxillum in balteo, cumque sederis fodies per circuitum, & egeste humo operies quo releuatus es.

14 Dominus enim Deus tuus ambulat in medio castrorum, vt eruat te & tradat tibi inimicos tuos, & sint castra tua sancta, & nihill in eis appareat fœditatis, ne derelinquat te. That is.

12 Thou shalt haue a place without thy tents, to which thou shalt goe to doe thy necessities of nature.

Or a trowell.

13 Carying a spade staffe in thy hand, & when thou wilt ease thee, thou shalt cutte a round turfe, and thou shalt couer thy excrements therewith, in the place where thou didst ease thy selfe.

14 For the Lord thy God walketh in the midst of thy tents to deliuer thee, & to giue thy enemies into thy hands, that thy tents may be wholy, and that there appeare no filthinesse in them, lest he forsake thee.

But me think some may say vpon hearing of this text, what is it possible there shold be such

ſuch a ſcripture, that handleth ſo homely matters? I can hardlye beleeue it; I haue alwaies had a Bible in my parlour theſe many yeres, and oft times when the weather hath beene foule, and that I haue had no other booke to read on, and haue wanted company to play at cardes or at tables with mee, I haue read in thoſe bookes of the old Teſtament, at leaſt halfe an houre by the clock, & yet, I remember not any ſuch matter. Nay further, I haue heard a preacher, that hath kept an exerciſe a yeare together vppon the bookes of Moiſes, and hath told vs of Geneſis, & genealogies, of the arke and propitiatorie, of pollutions, of waſhings, of leproſies, but I neuer heard him talke of ſuch a homly matter as this. I anſwere it may bee ſo very well. And therefore now I pray you, ſith the text is ſo ſtrange to you, giue mee leaue to put you in minde of two vertuous and honeſt obſeruations out of this (how homelie ſoeuer) yet wholly ſcripture. One, to bee thankfull to our Sauiour for his mercies; the other to bee faithfull to our Soueraigne for her merites. We may thank God that al theſe ſeruile ceremonies, which S. Paule calleth the works of the law, as Circumciſion, New moones, ſabbaths, waſhings, cleanſings, with touch not, handle not, eate not, &c. are now taken away and quite aboliſhed by the Goſ-

pell which hath nowe made *Omnia munda mundis* And as Saint Auguſtine ſaith, inſteed of ceremonies, comberſome, infinite, intollerable, vnpoſsible, hath giuen ſacramentes, eaſy, few, ſweet, and gracious, & hath taught vs inſteede of hearing, *Fac hoc & viues*, to ſay now to him, *Da Domine quod iubes*. Secondly, where as it ſeemes you neuer heard this text preached on, you may bleſſe in your ſoule, & pray for her Maieſties ſo peaceable and proſperous raign, this text being not fit for peace & a pulpit, but only for war and a camp. And therefore though I hope we ſhall neuer haue cauſe to heare ſuch a ſcripture preached in England, yet thoſe that ſerue in other coũtries, both haue & ſhal hear it thus applied (and that oft not without need) viz. that though now to the cleane of al thinges are cleane, yet ſtill wee muſt haue a ſpeciall care of cleanlines, and wholeſomnes, euen for the thinges heere ſpoken of, & if for ſuch thīgs, how much more for rapes, thefts, murthers, blaſphemies, things (as God knowes) too common in all our campes. *Ne Dominus Deus noſter, qui ambulat in medio caſtrorum derelinquat nos*. Leaſt the Lord our God, that walketh in the midſt of our tents, ſhould forſake vs. And euen in the time of the ſweeteſt peace, me thinks I could alſo ſay, here at hõe, that it is an vnreuerent thing, for Churches

ordained for praier, and church yardes appointed for buriall, to bee polluted and filed as if they were kennels & dunghils.

And I haue thought ſometime with my ſelfe, that if I were but halfe ſo great an officer vnder our moſt gracious Empreſſe, who is indeede worthy, and onely worthy to bee Traians Miſtres, as Plinius ſecundus was vnder that Traian, I woulde write for the mending of ſuch a lothſome fault in my neighbor towne of Bathe (where many noble perſons are oft annoied with it) as Plinie did for A meſtris. Yet why may I not by *Poetica licentia*, and by an honeſt and neceſſary figure (in this age) called *Reprehenſio*, imagine my ſelfe for halfe an houre to be *Secundus*, and ſuppoſe ſome other that perhaps at this houre is not farre from Traians countrey, to be that worthieſt Traian? For though in the Engliſhe Grammer, the fœminine Gender is more worthy then the maſculine, the which rule I wiſh long may holde. Yet leaſt old Priſcian ſhould ſay, I brake his head when I neuer came neare him, I will keepe me in this my pleaſant imitation, within ſuch an honeſt lymitation, as ſhall bee free from all iuſt reprehenſion, and write in ſteede of *C. Pl. Secundus Traiano. Ipm. Salutem.*

Hæc tibi Traiano, terraque marique remoto,
Scribit Miſacmos, nulli pietate Secundus.

There is a Comedy called Priſcanus vapulãs where if one ſhould ſay ignẽ hanc Priſcian wold cry, his head were broken

The

„ The Citie of Bath (my Lord) being both
„ poore enough and proud enough, hath since
„ her highnes being there, wonderfully beau-
„ tified it selfe in fine houses for victualling &
„ lodging, but decayes as fast in their auncient
„ and honest trades of merchandise and clo-
„ thing: the faire Church her highnesse gaue
„ order should be reedified, stands at a stay, &
„ their common sewer, which before stood in
„ an ill place, standes now in no place, for they
„ haue not any at all. Which for a towne so
„ plentifully serued of water, in a countrey
„ so well prouided of stone, in a place resor-
„ ted vnto so greatly (beeing at two times of
„ the yeare, as it were the pilgrimage of health
„ to all Saints) mee thinke seemeth an vnwor-
„ thy and dishonorable thing, wherfore if your
„ Lordship wold authorize me, or some wiser
„ then mee, to take a strict account of the mo-
„ ney, by her Maiesties gracious graunt gathe-
„ red, and to bee gathered, which in the opini-
„ on of many, cannot be les then ten thousand
„ pounds (though not to wrong them I thinke
„ they haue bestowed vpō the point of 10000
„ pounds abating but one cipher) I would not
„ doubt, of a ruinate church to make a reuerēt
„ churche, and of an vnsauery towne a most
„ sweet towne.

„ Thus I doe the rather write, because your
„ Lordshippe, and the rest of her Maiesties
„ most

moſt honourable counſell thought me once " worthy to be ſteward of that towne, but that " the wiſer counſel of the town thought it not " meet, out of a deeper reach, leſt being already " theyr poore neighbor, this increate might " haue made my eſtate too great among them. " For indeede the fee belonging to it, & ſome " other cõmodities annexed, might haue been " worth to mee *declaro vius & modis, per annum* " *CCCClxxx. d.* "

Moreouer I am to certifie your Lordſhip " that the ſpring taken out of the hotte bath " into the priuate, doth not annoy or preiudice " the vertue of the hotte bath, as her Maieſtie " hath bene lately enformed. And it is not vn- " neceſſarie, for ſome honorable perſons that " come thither, ſometimes to haue ſuch a pry- " uate bath. But now I pray you let vs harken to the ſcripture, for the Bibler is not yet come to *Tu autem.*

I finde alſo in the ſecond and third chapter of Nehemias, which ſome call the ſeconde booke of Eſdras, where he telles how no body but he and his aſſe went to ſuruey the city. *Et ingreſſus ſum ad portam vallis nocte, & ante fontẽ draconis, & at portam ſtercoris, & conſiderabam murum Jeruſalem deſſipatum, & portas eius conſumptas igni.* And in the thirde chapter ſhewing who repaired all the ruines, *Et portam vallis ædificauit Hanum, & habitatores*

bitatores Zanoe, ipſi edificauerunt eam, & ſtatuerunt valuas eius, & ſeras, & vectes, & mille cubitos in muro vſque ad portam ſterquilinii. Et portam ſterquilinii ædificauit Melchias filius Rhecab princeps &c. And the gate of the valley built Hanum and the inhabitants of Zanoe, they built it, & they made the leaues of the gate, & the locks, and the hinges, & a thouſand cubits in the wall, euen to the doung gate, & Melchias ſonne of Rhecab being Prince of Bethacharan built the doung gate. I would haue ſaid, ſaue-reuerence the doung gate, but that Nehemias who was a Gentlemã wel brought vp, and a courtier, & had bene a ſewer & cup bearer to Artaxerxes, writes it as I haue recited it.

There is a noble & learned Lady dewager to the Lord Iohn Ruſſell, that will not name doue without ſaue-reuerẽce

But now to the purpoſe, perhaps you will ſay, that this makes nothing to the preſent arhument, that the gate is called doungate, for we haue a gate in London called dougate that with a litle daſh with a pen wil ſeeme to be the ſame gate, & yet hath no great affinity with the matter, and on the other ſide, there is a place with a glorious litle of Queene Hiue, and yet it was ordayned for my Lady *Cloacina*, I graunt it might bee ſo, for ſo there is a pariſhe by London called Hornſey, which is an vngracious crooked name, and yet veryly perſwade me, that the moſte glorious or gracious ſtreete in London

London hath more hornes in it ſometime either viſible or inuiſible then al the other pariſh. But concerning the gate in Ieruſalem called *Porta ſtercoris*, I finde it was ſo called beeauſe it lay on the Eaſt ſide of the City, towarde the brooke Cedron, whither all the raine water of the Cyty, and all other conueyances ran, as they do out of the City of London into the Thames: and that beeing ſo, and the City ſo populous, the gate might well be called *Porta ſtercoris*. Nowe without the City I finde mentioned an other place ordained for the like purpoſe, to carrie out al ſuch filth as the raine could not waſh away and had no common paſſage: and that was the valley of Hinnon, which ſeems by the map to lye Southeaſt and by South to the Temple, and thither, I ſay, the Scauengers caried their loding, as they do at Londō beyōd Golding lane. And therfore in the new Teſtament it is called *gehenna*, and taken for hell, and if you haue a minde to knowe howe I come by this diuinitie, truſt me if you will I come by it as true men come by theyr goods. For ſo it is, that not long ſince there dwelt in Bath a Schoole-maiſter, a man whome I faucured much, for his ſake that ſent him thither. But hee had not beene there longe, but a controuerſie aroſe betwixt him and ſome preachers thereabout among

The Brickills

among whome we haue too many that ſtudy nothing but the controuerſies. and it came after many diſputes on both ſides : at laſt to writing and publiſhing of bookes. And the ſchoole-maſter (though being no preacher) wrote a booke with this title, *that Chriſt deſcended not into hel*: the very ſight of which title, being flat contradictorie to an article of the Creed, I remember I ſaide of the man as Haywood ſayth in his prouerbes, that hereafter.

He might be of my Pater noſter indeede,
But ſure he ſhould neuer come in my Creed.

And therefore I might repute him as a good humaniſt, But I ſhould euer doubt him for a good diuine. Now as I ſay, hearing in theſe diſputes and Sermons, diuers names of hell throughly ſifted. As *Ades*, *Tartaros*, *Infernum*, *Stagnum ardens*, and laſt of all *Gehenna*, which laſt I was moſt vſed to, as hauing an old verſe when I was at Eaton, of a peacocke.

Angelus in penna, pede latro voce gehenna,
A bird that hath an Angels plume,
A theeuiſh pace, a helliſh tune.

Conſequently I obſerued, that our honeſt & lerned preacher of Bath M.R.M. firſt proued hel to be a local place (if not *circumſcripture*, yet at leaſt *definitiue*. Then he ſhewed the etimology of the word *gehenna* to be deriued in Greek of γῆκ ἰνον, that is the earth or valley of Hinnon:

Hinnon: then he tolde, that this place was as it were the common dunghill or mixſon of the whole towne, that the Iewes had vſed in this valley, to make their children paſſe through the fire, as a ſacrifice to the Deuill, according to the pſalm of Dauid, *they offred their ſons and daughters vnto deuils*. Finally, that our Sauiour to make a more fearful impreſſion in their hearts, of the paines of hell indeed, which they knowe not, vſed the name of this helliſh place, which they knewe that had in it theſe hatefull helliſhe properties, ſmoke, ſtinke, horrible cries & torment. But leaſt you ſhould thinke I ſpeake as a parrot, nothing but what I haue heard an other ſay, let me adde ſomewhat of mine owne poore reading, and that ſhal be this, that this valley of Hinnon was once for the ſweet ayre, fine groues, faire walkes, and greene and pleaſant fieldes, comparable with any place about Ieruſalem, but when the abhominable Idol of Moloch was erected in it, whoſe purtrature was like a King hauing the heade of a calfe, all of braſſe, and hollow within: vnto which (moſt inhumanely) they ſacrificed humane fleſh, yea their own children, and to the end that the wicked parents might not feele remorſe of the wofull cries of the wretched children, they daunced a ſtrange medley about the fire, hauing muſicke ſutable to ſuch

mirth,

mirth of drummes and Iewes harpes, for I thinke hornepipes and bag-pipes were not thē found out) I say these abhominatiōs being there committed, the good Iosias driuen to vse an extreame medicine to so extreame a malady, first burned & brake all to peeces, the horrible Idoll, and then in detestation of the abuses there cōmitted, cut downe the fine groues, tare vp the sweet pastures, defaced the pleasant walkes; & to the end that al passengers shoulde flie from it, that were wont to frequent it, hee caused all filthy carrion, dead dogs and horses, all the filth of the streetes, and whatsoeuer hatefull and vgly thinges could be imagined, to be caried thither. And this ô Iosias was thy zealous reformation: but alas howe little doe some that pretende thy name, participate thy nature. They pull downe Moloch, but sette vp Baal Peor and Beelsebub, their leane deuotion thinkes the hill of the Lord is too fat, theyr enuious eye serues thē like Aretinoes spectacles, to make all seeme bigger then it shold bee, they learne the Babilonians song in the Psalmes.

A reuerend Bishop tolde me, that the Brownistes haue written a book called Iosias reformatiō, to this zealous purpose.

Downe downe with it at any hand,
make all thing plaine, let nothing stand.

They care neither for good letters nor good lines, but onely out of the spoiles to get good liuings, our good Lord Bishops muste bee made

made poore Superintendentes, that they might ſuperintend the goodly Lordſhips of rich biſhopricks, and then wee that be ſimple fellowes, muſt beleeue, that they offer vs Ioſias reformation, whereas indeede it ſauours not of that in any thing but the ill ſauour: for as Ioſias defaceda faire field, & made it *ſpurcitiarum larrinam*, ſo they would ruinate our cathedral churches, & make them *Speluncæ latronum*, as my good friēd Hari-Oſto, or mine Hoſt Hary ſaith of the pagan Rodomont, after his Hoſt had ended his knauiſh tale.

He makes the church (oh horrible abuſe)
Serue him for his prophane vngodly vſe.

Wherefore let them call themſelues what they liſt, but if they learne no better leſſons of Ioſias, but to turn ſweet fields to ſtinking dunghils, they ſhall make no newe Iaxes in England by my conſent, & I hope my deuiſe ſhall ſerue to mend many that be now amis with an honeſter and eaſier reformation, and I doubt not but the Maieſtrate that hath charge to ſee *ne quid reſpub. detrimenti capiat*, will prouide, leaſt our receiptes prooue deceiptes, our auditors frauditors, and our reformation deformation, and ſo all runne headlong to gehenna, where the ſporte will bee torment, the mulicke clamors, the proſpecte ſmoke, and the perfume ſtinke. Which two laſt I meane ſmoke and ſtinke,

I haue

Isa cap. 3. Erit pro fœtor. fœtor.

I haue verily perſwaded me, are two of thoſe pains of hel, which they cal *pœna ſenſus*: which pain S. Auguſtine affirmes may alſo torment aerie or ſpiritual bodies, as partly appeares in the ſtory of Tobias, where a wicked ſpirite was driuen away with the ſmoke of a broyled liuer; and therefore I haue endeuoured in my poore buildings to auoide thoſe two incõueniances aſmuch as I may. As for the two other annoiãces, that the old prouerb ioineth to one of theſe, ſaying, there are three things that make a man weary of his houſe, a ſmoking chimney, a dropping eues, and a brauling woman. I woulde no leſſe willingly auoyd them, but when ſtormes come, I muſt as my neighbours dooe, beare that with pacience, which I cannot reforme with choler, and learne of the good Socrates, who when Xantippe had crowned him with a chamber-pot he bare it off ſingle with his head and ſhoulders, and ſaid to ſuch as laughed at him for it.

It neuer yet was deemd a wonder,
To ſee that raine ſhould follow thunder.

And to the intent you may ſee, that I am not onely groundedly ſtudied in the reformation of *AIAX*, which I haue choſen for the proiecte of this diſcourſe, but that I am alſo ſuperficially ſeene in theſe three other matters of ſhrewd importance to all good houſe-keepers, I will not be daunge-

rous

rous of my cunning, but I will venture my pen and my paines, if you will lend but your eyes or your eares, thogh I perhaps shal haue more fistes about my eares then mine owne for it. First, therfore for the house I wil teach you a verse for it, that I thinke M. Tusser taught mee, or else nowe I may teach it hys sonne.

To keep your house dry, you must alwaies in sommer,
Giue mony to the Mason, the Tiler and Plummer.

For the shrewd wife, read the booke of taming a shrew, which hath made a number of vs so perfect, that nowe euery one can rule a shrew in our country, saue he that hath her. But indeede there are but two good rules. One is, let them neuer haue their wils; the other differs but a letter, let them euer haue their wils, the first is the wiser, but the second is more in request, & therefore I make choice of it.

Lastly for smoking chimneys, many remedies haue bene studied, but one excellent & infallible way is found out amōg some of the great Architects of this age, namely to make no fire in them, & by the same rule they may haue very sweet lakes two, But the best way I haue found, is out of Cardan partly, but as I thinke mended by practise of some of my neighbours of Bath: who make thinges

One taught an excellent rule to keepe a chimney from smoking, & a priuy from stinking. viz. to make your fire in your priuy, and to sette the close stoole in the chimney.

like half a cloke about the tops of the chimneis, with a fane to turn roūd with the wind, which becauſe they make of woode, is dangerous for fire, but being made of thin copper plates, or of old kettels will be as light &

without daunger, but this is ſupererogation and more then I promiſed you. But now to come home againe, though home be neuer ſo homely, the fourth annoyance though it be left out of the prouerbe, may cōpare with two of the other three, which is a ſtinking priuy, which makes a man wiſhe ſometime, ſaue for an ornament of the face (as Haiwood ſaith) to haue no noſe.

Moſt of our ſauours be more ſower then ſweet,
A noſe then or no noſe, which is moſt meet?

And for reformation of this, many I doub

doubt not, haue ere this beaten theyr braines & ſtrained very hard, to haue found out ſome remedy, but yet ſtill I finde all my good friends houſes greatly annoied with it.

But yet ere I come to diſcouer this exacte & exquiſite forme that I haue promiſed, let mee adde a worde or two out of the good and wholſome rules of Phiſicke, both for authoriſing the homely wordes ſo oft vſed, as for prouing that the matter in their facultie is ſpecially regarded, for diuers, that are otherwiſe verie daintie and curious, yet for their healthſake, will endure bothe to heare homely language, to ſee ſluttiſh ſights to taſt dirtie drugs, and to ſhew ſecret ſores; according the Italian prouerbe.

All confeſſore medico & aduocato,
Non dene tener coſa celato.
From your confeſſor, lawier, & Phiſition,
Hide not your caſe on no condition.

No man therefore is either ſo ignorant or ſo impudent, as either not to knowe or not to confeſſe, that the honourable ſcience of phiſicke, embaſeth it ſelfe oft-times about the care of this buſineſſe. For whereto ſerueth I pray you, *fiant cliſteria, fiant pillulæ, fiant potiones, fiant peſſi.* But fie on't, it makes me almoſt ſicke to talke of them, ſure I am, the houſe I treate of, is as it were the center to which they muſte all fall firſt or laſt, and many

times I thinke first were wholesomer of the two. But to enforce my proofes, though shortly yet soundly, I wil not bring anie peculiar prescripts out of Galen & Hipocrates, least you should oppose against them Asclepiades or Paracelsus, nor stand long to dilate of the Empericall phisicke, or the dogmaticall and the methodicall. Of all which if I should say all I could, I fear me not so much that Phisitions would take me for a foole, as that fooles will take me for a Phisition. I wil therefore set downe as it were certaine autenticall rules, out of a generall Councell of Phisitions, & that sent by common consent to a great King of England, against which if any Doctor should except, he must *ipso facto* bee counted an hereticke. This therefore I find of my text in that booke that begins.

Anglorum regi, scribit schola tota salerni.

For when hee hath beene aduised to make choice of three Phisitions:

Hæc tria mens læta, requies, moderata diet.

Doctor Diet, Doctor Quiet, & Doctor Meryman. Then they admonish him of many particulars for his health, for his foode, for his house, &c. Which if they might wyth good manners wryte to a Kyng, then I may without inciuilitie recyte to a kinseman.

Si vis incolumen, si vis te viuere sanum,

Curas

Curas tolle graues iraſci crede profanum,
Parce mero cœnato parum nec ſit tibi vanum,
Surgere poſt epulas ſomnum fuge meridianum.
Nec mictum retine, nec comprime fortiter anum.&

The Salern ſchoole doth by theſe lines impart
Health to the Britiſh King and doth aduiſe,
From cares thy head to free, from wrath thy hart.
Drinke not much Wine, ſup light, and ſoone ariſe.
After thy meate, twixt meales keepe Wake thine eyes.
And When to natures needs prouokt thou art,
Do not forbeare the ſame in any wiſe:
So ſhalt thou liue long time With little ſmart.

Lo what a ſpecial leſſō for health they teach, to take your oportunity ſo oft as it is offered of going to thoſe buſineſſes. Then ſoon after to let you know how wholſōe it is to breake wind, they tell foure diſeaſes that come by forbearing it.

Quatuor ex vento veniunt in ventre retento,
Spaſmus, hydrops, colica, vertigo, quatuor iſta.

But moſt ſpecially making for my purpoſe, both for worde and matter.

Aer ſit mundus, habitabilis ac luminoſus,
Infectus neque ſit, nec olens, fœtore cloacæ.

Which as a principall leſſon, to be learned by builders, I will ſet downe in verſe.

A builder that will follow wiſe direction,
Muſt firſt foreſee before his houſe he makes,

That the ayre be cleare, and free from al infection,
And not annoyd With ſtinch of any lakes.

For indeede let your houſe bee neuer ſo well apparrelled, neuer ſo well playſtered and paynted, if ſhee haue a ſlinking breath I ſhall neuer like of my lodging. Lastly there be two other verſes, with which I will ende theſe ſchole authorities.

Multiplicant mictum, ventrem dant aſcula ſticum.

Poſt pyra da potum, poſt pomum vade cacatum.

And thus I take it, I end this part of my diſcourſe, with a well choſen verſe to the purpoſe: yet ere you goe, take this with you in proſe that many Phiſitians do hold, that the plague, the meaſels, the hemorhoides, the ſmall poxe, and perhaps the great ones too, with the *fiſtula in ano*, and many of thoſe inward diſeaſes, are no way ſooner gotten, thē by the ſauour of other excrements, vppon vnwholeſome priuies. Wherefore I wil now draw to the concluſion of this ſame tedious diſcourſe: for it is high time now to take away the boord, and I ſe you are almoſt full of our homely fare, and perhaps you haue beene vſed to your dainties of *Potatoes*, of *Caneare Eringus*, plums of Genowa, al which may well encreaſe your appetite to ſeuerall euacuations wee will therefore nowe (according to the phiſicke wee learned euen now)

now) riſe and ſtretch our legges a little, and anon I will put on my boots, and goe a peece of the way with you & diſcourſe of the reſt: in the meane time my ſelfe will goe perhaps to the houſe we take off, though manners would I offred you the French curteſie to go with me to the place, where a man might very kindely finiſh this diſcourſe.

(*.*)

THE THIRD SECTION,

ſhewing the forme, and howe it *may be reformed.*

OW therefore to come where we left laſt, for I knowe you woulde faine haue your enſtructions ere you goe home, as ſoone as I haue giuen my horſe ſome breath vp this hill I will ride a long with you, ſo you will ride a ſober pace: for I loue not to ride with theſe gooſe chaſing youthes, that poſt ſtill to their iourneies end, and when they come thither, they cannot remember what buſineſſe they haue there, but that they had euen as muche in the place they came from.

Theſe inconueniences beeing ſo great, & the greater becauſe ſo generall, if there be a way with little coſt, with much cleanlineſſe with great felicitie, and ſome pleaſure to auoide them, were it not rather a ſin to conceale it then a ſhame to vtter it? Wherefore ſhame to them that ſhame thinke, for I will confeſſe franckly to you, both howe much I

was

was troubled with the annoyance, and what I haue founde for the remedie. For when I found not onely in mine owne poore confused cotage, but euen in the goodlieſt & ſtatlieſt palaces of this realme, notwithſtanding all our prouiſiõs of vaults, of ſluces, of grates, of paines of poore folkes in ſweeping and ſcouring, yet ſtill this ſame whorſon ſawcie ſtinke, though he were commanded on pain of death not to come within the gates, yet would ſpite of our noſes, euẽ when we wold gladlieſt haue ſpared his company, preaſe to the faire Ladies chambers. I began to Conceiue ſuch a malice againſt al the race of him, that I vowed to be at deadly fewd with thẽ, till I had brought ſome of the chiefeſt of thẽ to vtter confuſiõ. And confering ſome principles of Philoſophy I had read, & ſome conueiances of architectur I had ſeen, with ſome deuices of others I had heard, and ſome practiſes of mine owne I had payed for. I founde out at laſt this waye that is after deſcribed, and a maruellous eaſie and cheape waye it is, and I dare ſpeake it vpon my credite, not without good experience, that though it bee neyther farre fetched, nor deare bought, yet it is good for Ladies, and there be few houſes that may not haue the benefite of it. For there bee fewe greate and well contriued houſes, but haue vaults

and

and ſecret paſſages made vnder ground, to conuey away both the ordure and other noiſome thinges, as alſo the raine water that falles into the courtes, which being cleanly in reſpecte of the eye, yet becauſe they muſt of force haue many vents, they are oft noiſome in regarde of the ſmell. Specially in houſes of office, that ſtande highe from the ground, the tuns of them drawing vp the aire as a chimney doth ſmoke. By which it comes to paſſe many times (ſpecially if the winde ſtand at the mouth of the vaults) that what with fiſh water comming from the kitchins, bloud & garbage of foule, waſhing of diſhes and the excrementes of other houſes ioined together, and all theſe in moyſte weather ſtirred a little with ſome ſmall ſtreame of rayne water. For as the prouerb is.

Tis noted as the nature of a ſinke,
Euer the more it is ſtirde, the more to ſtinke.

I ſay theſe thus meeting together, make ſuch a quinteſſence of a ſtinke, that if Paracelſus were aliue, his art could not deuiſe to extract a ſtronger. Now becauſe the moſt vnauoidable of al theſe things that keepe ſuch a ſtinking ſtirre, or ſuch a ſtinke when they be ſtirred, is vrine and ordure, that which we al cary about vs (a good ſpeculation to make vs remēber what we are, and whither we muſt)

therfore as I ſaid before, many haue deuiſed remedies for this in times paſt, ſome not many yeares ſince, and I this laſt yeare, of all which I will make choice onely of two beſide mine own to ſpeake off, becauſe men of good iudgment haue allowed thē for good, but yet (as the ape dooth his young ones) I thinke mine the propereſt of them all.

The firſt and the ancienteſt, is to make a cloſe vault in the ground, wideſt in the bottome, and narrower vpward, and to floore the ſame with hot lyme and tarris, or ſome ſuch drie pauing as may keepe out all water and ayre alſo: for if it be ſo cloſe as no ayre can come in, it doth as it were ſmother the ſauour, like to the ſnuffes or extinguiſhers wherewith wee put out a candle, and this ſtandes with good reaſon, that ſeeing it is his nature to make the worſe ſauor the more he is ſtirred, and nothing makes him keepe a more ſtinking ſtirre, then a little winde and water, ſurely there can be little or no annoyance of him in this kinde of houſe, where he ſhall lye ſo quietly. But againſt this is to bee obiected, that if there be a little crannie in the wall as big as a ſtrawe, or if the grounde ſtand vpon winter ſpringes or bee ſubiect as moſt places vnder ground, are, to giue with moiſt weather, then at ſuche times it muſt needs offend.

Beſides

Beſides in the Princes houſes where ſo many mouths be fed, a cloſe vault wil fil quickly; and that obiection did my Lorde of Leiceſter make to ſir Iohn young, at his laſt being at Briſtowe, who cõmended to my Lord that faſhion, and ſhewed him his owne of a worſe faſhion, and told him that at a friends houſe of his at Peter hill in London, there was a very ſweet priuy of that making.

Another way, is either vpon cloſe or open vaultes, ſo to place the ſeiges or ſeates as behinde thẽ may riſe tuns of chimneys, to draw all the ill aires vpwards: of which kind I may be bold to ſay, that our houſe of Lincolnes Inne, putteth downe al that haue been made afore it, and is indeed both in reaſon and experience, a meanes to auoid much of the annoiance that is wont to come of them, and keepeth the place all about much the ſweeter. But yet to ſpeake truely, this is not ſafe from all infection or annoyance whyle one is there, as my ſence hath tolde me, for

Senſus non fallitur in proprio obiecto.

Or perhaps by the ſtricte wordes of the ſtatute it ought to bee ſo, and that but two partes may bee deuyſed away, and a thirde muſte remaine to the heire, for I dare vndertake, goe thither when you will, your next heyre at the common houſe, whatſoeuer charge hee is at in the ſute, I am ſure

ſure he may be made a ſauor, at leaſt for the *tertiam partem* aboue all repriſes, if the fault be not his owne. And further when the wether is not calme, the winde is ſo vnruly, that it will force the il ayres down the chimneis, and not draw them vp, as we ſee it dooth in chimneyes where fire is made, force downe the ſmoke; notwithſtanding that the very nature of fire helpeth to enforce it vpwarde, whereas theſe moyſt vapours are apt (euen of their owne nature) to ſpreade abroade, & hang like a deaw about euery thing. Wherfore though I am but a punie of Lincolnes ynne and the builder heereof was a bencher, yet I will vnder reformation, preferre my deuiſe afore his, eyther becauſe it is better: or elſe out of the common faulte of young men in this age, that wee thinke our deuiſes wiſer then our elders. Yet with this reſpectiue modeſtye, that becauſe my deuiſe is with water, where that cannot bee had, or where houſes ſtand on an exceeding flat, there I will leaue the worke to his ouerſight, but where any conuenient current is, and no want of water, there I woulde be ſurueyer, and ſo to deuide the regiment, that if for the drye Lande ſeruice hee bee generall, for the water ſeruice I will bee Admirall. Yet by the waye, I hope all the ynnes of court will

gra-

A true prayse of Lincolnes Inne.

gratulate the present flourishing estate of Lincolnes ynne: not so much for furnishing the realme with most honourable, vpright and well learned Magistrats, great sergeants, graue counsellers towardly barresters, yong gallants of worth and spirit *sans nombre*, but also (that I may now deal with mine equals, and not with my auncients) with two such rare enginers, me for this owne deuice, and Maister Plat for verie many. Or if enuy will not suffer them to giue vs due honor let vs two M. Plat, at least grace one another: and I am the willinger to offer this kindnesse to you, because I was aduised by some to haue recommended this deuice to your illustrations, which I was verie like to haue don, saue that we are of no great acquaintance, & beside I haue a little ambitious humor of mine owne to bee counted a deuiser, though to clere me of pride, you see my first practice is vpon so base a subiect, as I hope no bodye will enuy me, or seeke to take it from me: as the sweete Zerbino saide to Marfysa, of the vgly Gabrina.

M Plat set foorth a book of engines.

Arioſt. Can. 20.

You haue so sweet a peece to carry by you,
As you are sure that no man will enuy you.

And after he had plaid a worde or two with them, he concluded.

Ben siate occopiati Io iurerei,
Se come esse ab ella tu gagliardo sei.

N

No doubt you are a ftlie matched paire,
If you as lustie bee as she is faire.

But when they had done breaking of iests, one on another, and that it came to breaking of staues, the peerelesse Prince (for his othe sake) was fain to take that most hatefull hag into his protection. And so I suppose, that some may play in like sort vpon mee and my writing, and say:

The writer and the matter well may meete,
Were he as eloquent as it is sweet.

But if they do, let them take heed that in one place or other of this pamphlet, they doe not pull themselues by the nose, as the prouerbe is. But ꝑ you may see M Plat, I haue studied your book with sōe obseruation, if you wold teach me your secret of making artificial cole, & multiplying barly (though I feare me both the meās wil smel a litle of kin to M. AIAX) I assure you I woulde take it very kindly: & we two might haue a sute together for a monapole, you of your cole as you mention in your booke, & I of M reformed *AIAX*. & yf you will trust mee to drawe the petitions, you shall see I will get some of the presidēts of the starch and the vineger, and make it carrie as good a shew of reason, and good to the common wealth as theirs doth. As first for yours I woulde frame these reasons, I would shewe the excellent commoditie of

Some conjecture, that stale & cow soung must effect both these multiplicatiō

iron

iron-milles (for if you ſpeake againſt them your ſute will be daſht ſtraight .) I would proue howe they reduce wild and ſauadge words, to ciuill and fruitfull paſtures. I wold alledge , they are good for maintenance of nauigation , in reſpecte that euery ſhip, what with his caſt peeces, ankers, bolts, and nailes, hath halfe as many tunne of iron as timber to it. I would ſay, it is a commoditie to the ſubiect, conſidering they ſell it for twelue or fourteene pound the tunne, & when it came out of Spaine or Holland, it was ſold but for eight pound. The like alſo I woulde ſay for glaſſe: and ſo concluding , that the woods muſt needs be ſpēt vpō theſe two (as doubtleſſe they will in a ſhort time) then your deuice for artificiall cole, of how homely ſtuffe ſoeuer you make it, will be both regarded & rewarded. And thus perhaps making ſome great man your halfe , you may haue an impoſition of a tenth or a fift of euery chaldron of your fewell. And though it ſhoulde poyſon all the towne with the ill ſauour (as the brewhouſe by White hall doth her Highnes owne houſe, and all Chanon row) yet what for neceſſity, and what for fauour, it ſhold be ſuffered. And neuer fear that the price of your cole wil fal by cheriſhing of woods, for now ſir Walter Mildmay is dead , you ſhall haue few mē wil buſy thēſelues about any of theſe publique

The Author could haue ſaid honorable of both but he takes honeſtie in this place for the higher title.

inconueniences, or if his honeſt ſucceſſour would attempt it, he ſhould I feare me, haue ſmall hope to preuaile, in that which ſo honeſt a predeceſſour could not.

Now for my Monapole, I would aske but this trifling ſute, and I woulde make theſe goodly pretences. Firſt becauſe I haue proued by good authours, that M. AIAX is lineally deſcended of the auncient houſe of *Stercutius*, and to haue liued long vnder protection of *Dea Cloacina*, & to haue bin prayed for by ſo many holie Saints I would procure (if the traffick were as opē with Rome as it hath beene) that as his progenitor *Stercutius* was allowed for a God, by one of the firſt Roman *Pontifices Maximi*, ſo M. *AIAX* might be allowed for a Saunt by Pope Siſeſincke, *Sextus quintus* (I would haue ſaid) or one of his ſucceſſors, (which if it be ſo eaſie a matter, as Boccacio, and other Italian authors write, will not be very chargeable) and then with ſome of the money, that you gain with the perfumed cole (if you will lende it mee, and I will morgage my Bull to you whē I haue it, for paiment) I wil erect in Lōdon & elſe wher, diuers ſhrines to this new Saint, & al the fat offrings ſhal bee deſtributed to ſuch poore hungry fellowes as ſue for Monapoles, which being ioyned to the aſhes of your cole, will be perhaps not vncommodious

Boccacio writes that Ciapiellito was Canonized.

dious for land, and you and I will begge nothing for our reward, but you as I ſaid afore, a fift part for euery chaldron, I and but the ſixt part of an aſſiſe a moneth, of all that will not be recuſants, to do their daily ſeruice, at theſe holie ſhrines. Now if any doe obiect it is too greate a ſute (for I thinke it woulde bee the richeſt office in England) & ſay that it wold amount to more then Peter pence, and Poll pence too, I would firſt to ſtop their mouths quickely, promiſe them a good ſhare in it, then I would amplifie the ſeruice, that in this deuiſe do in ſome reſpectes to the ſtate of Chriſtianity, in a matter ꝑ S. Peter nor Paul neither neuer thought of. For it is a common obloquie, that the Turks (who ſtil keepe the order of Deuteronomie for their ordure) do obiect to Chriſtians, that they are poyſoned with their owne doung, which obiection cannot be anſwered (be it ſpoken with due reuerence to the two moſte excellent Apoſtles) with any ſentence in both their Epiſtles ſo fully to ſatisfie the miſcreant wretches, as the plaine demonſtration & practiſe of my deuiſe muſt needes anſwere them.

If I had ſuch a graunt, hee that were my (here es exaſle) would be the richeſt ſquire in England.

What thinke you M. Plat, is not heere a good plat layd, that you & I may be made by for euer? onely I feare one let, and that is this: I heare by repore there is a worthie Gentleman, ſometime of our houſe, that hath nowe

the

the keeping of the great ſeale, and theſe ſutes cannot paſſe but by his priuitie, and they ſay (ſee our ill happe) hee hath euer beene a great enimie to all theſe paltry concealments and monapolies, and further they ſay of him, that to beguile him with goodly ſhewes is very difficult, but to corrupt him with gifts is impoſſible, well, if it be ſo, all our fat is in the fire, and let the leane goe after. You may make a great fire of your gaines, and bee neuer the warmer: and may throw all mine into AIAX, and be neuer the poorer. Let vs then make a vertue of neceſſitie, and ſithe wee cannot get theſe monapolies, let vs ſay we care not for them, and a vengeance on them that begge them, and ſo we may haue millions ſay Amen to vs, and wee ſhall be thought the honeſtermen, and ſeeing I haue had ſo ill luck in this, I wold no body might euer haue any more of them, till I make ſuch an other ſute. And if M. Plat will follow my aduiſe, he ſhall impart his rare deuiſes gratis, as I doe this, and ſo we may one day bee put into the Cbronicles, as good members of our countrey; more worthily then the greate Beare that caried eight dogges on him when Monſieur was heare.

I proteſt Miſacmos & all his friendes loue him the better for it. If you call this flattery I would you would all deſerue to be ſo flatterie.

A worthy matter to bee put into a Chronicle, & fit for ſuch worthy hiſtoriographers.

But to leaue M. Plats cole, which kindled this fantaſie in me, and to turne to my teſh though I called my ſelfe by metaphor an

Admirall for the water workes, Yet I assure you this deuise of mine, requires not a sea of water, but a cesterne: not a whole Teams full, but halfe a tunne full, to keepe al sweete and sauorie: for I will vndertake, from the pesants cottage, to the princes pallace, twise so much quantitie of water as is spēt in drink in the house will serue the turne: which if it were at Shaftsburie, where water is deerest of anie towne I know, that is no great portion. And the deuise is so little cumbersome, as it is rather a pleasure then a pain, a matter so sleight that it will seeme at the first incredible, so sure, that you shal find it at al times infallible. For it dooth auoide at once all the annoyances that can be imagined, the sight, the sauor, the colde: which last, to weake bodies, is oft more hurtful, then both the other wher the houses stand ouer brooks, or vaults daily cleansed with water. And not to holde you in too long suspence, the deuice is thys: You shall make a false bottome to that priuy that you are annoyed with, either of lead, or stone, the which bottome shall haue a sluce of brasse to let out all the filth, whiche if it be close plaistered, al about it, & renced with water, as oft as occasion serues, but specially at noone and at night, will keepe your priuie as sweete as your parlour, and perhaps sweeter too, if Quaile and Quando be

not

not kept out . But my ſeruaunt Thomas (whoſe penſill can performe more in thys matter then my penne) wyll ſet downe the forme of this by it ſelfe in the ende heereof, that you may impart it to ſuche friendes of yours,as you ſhall think worthy of it,though you put them not to ſo great penance , as to read this whole diſcourſe.

And that I may nowe alſo ende your penance that haue taken all this paynes to read this, that for your pleaſure you would needs perſwade me to write;I wil not end abruptly heere,but as friends that are vpon parting in a iourney,chuſe a cleanly place in the high way to take their leaues one of an other,and not in the dirt and mire:ſo I,ere we part,wil firſt for the ennobling of this rare inuention, tell you ſomewhat of the place, of the company, of the meanes,and of the circumſtances, that firſt put ſo neceſſarie a conceyt in my head. For I remember I haue reade that Archimedes the excellent enginer , (a man in his time fully as famous as Syracuſa , as our M. Plat is here in England,) was ſayd to haue diſgraced himſelfe by an vntemperate or rather vntempeſtiue ioy that hee tooke of a very worthy and memorable inuention of his. The ſtorie is thus. Archimedes hauing long beaten his braines to finde ſome waye by Art how to diſcouer what quantitye of

counterfeite mixture was put into a crowne of massy gold, not dissoluing the mettals, and finding no means in long studie, at last washing him selfe naked in a bathing tubbe, hee obserued still that the deeper hee sunke the higher the water rose, and forthwith he conceiued (which after he performed indeede) that by suche a meanes the true quantitie of each mettall might be found, and the frawd discouered: with ioy whereof he was so rauished, that starke naked as he was, he ran out into the streetes crying, εὕρηκα εὕρηκα, I haue found it, I haue founde it. At which for the time all the people were amazed, & thought him mad, til his inuention after proued him, not onely sober, but also suttle.

What if some pleasant conceited fellow should giue out by way of suppision, that posibly the deuiser of this rare conueyance, was at the time of deuising thereof, sitting on some such place, as the godly father sate on at his deuout prayers, or the godles King sate on at his deuilish practise? as put the case on the stately stinking priuie in the inner Temple, (where many graue apprentices of the law, put their long debated cases to homly vses) and that with ioy of so excellent inuention hee ranne out with his hose about hys heeles, and cryed, εὕρηκα εὕρηκα: so might I bee likened to Archimedes, and there bee

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ſome perhaps would be ſo verie fooles to beleeue it. But leaſt that any idle headed fellow ſhoulde deuiſe, or any ſhalow braind people beleeue ſuche a tale, I doe before hand gyue the worde of diſgrace to any that ſhal ſo ſay, & wil make it good on their perſons with all weapons frō the pin to the pike, that whether it were by my good guiding, or my good fortune, in ꝯ inuention hereof, nor in the execution, I neuer receiued ſuch a diſgrace as ꝯ of Archimedes. For aſſure you the deuiſe was both firſt thought of & diſcourſed of, with as broad terms as any belongs to it, in preſence of ſixe perſons, who were (al ſaue one) enterloculors in the dialogue, of which I was ſo muche the meaneſt, that the other fiue, for beauty, for birth, for valleu, for wit, and for wealth, are not in many places of the realme to be matched. Neither was the place inferior to the perſons, beeing a caſtle, that I call, the wonder of the Weſt, ſo ſeated without, as England in few places affoords more pleaſures: ſo furniſhed within, as China nor the Weſt Indies ſcant allowes more plentie.

Briefly, at the very comming in, you wold think you were come to the *Eldorado* in *Guiana*. And by this I hope both the inuention & execution hereof maybe ſufficiently freed from baſeneſſe.

Yet there remaines one easie obiection against the merit of my good seruice herein. I meane easie to make, but it wil not seeme so easie to answer, & that is that some may say, this my fortune to doe well in many places, but yet there is no depth in the inuentiō: for it is nothing but to keepe downe the ayre with a stopple & let out the filth with a scrue which some will mislike, and wil not endure to haue such a busines euery time they come to that house. To which I answere, that for depth in the inuention, I affecte it not (for I woulde not haue it in all aboue two foote deepe.) And though the prouerb is the deeper the sweeter, that is to bee intēded in sōe sweeter matters, for the deeper you wade in this, you shall finde it the sowrer. And if it seeme too busie, he that hath so greate haste of hys businesse, may take it as he findes it which cannot be very ill at any time. But the old saying was, *Looke ere you leap*, and the old custome was, that if a man had no light to looke, yet hee would feele, to seeke that he would not finde, for feare least they shoulde find that they did not seek. Further the pains beeing so little as it is, I should thinke him a slouen that woulde not by himselfe or his man leaue it as cleanely as he founde it: specyallye considering that in Deuteronomye you are tolde, God mislikes sluttishnesse,

neſſe, and euery cat giues vs an example (as houſewifes tell vs) to couer all our filthines, and if you wil not diſdaine to vſe that which commeth from the Muske Catte, to make your ſelfe, your gloues, and your clothes the more ſweete, refuſe not to followe the example of the Cat of the houſe, to make your entries, your ſtaires, your chambers, & your whole houſe, the leſſe ſower. Indeed for the deuiſe I graunt it is as plaine as dunſtable high way, and perhaps it will be as common to, but neither of them ſhalbe any diſgrace to it. For I heard an Italian tel that in Venis, after they had had the great loſſe by fire in Maximilians time, when their Arſenall was burnt with gunpowder, they had long conſultation, how to keep their ſtore pouder frō danger of fire, for feare of like miſchaunces, at laſt a plaine fellow (like my ſelfe) came & tolde that he had deuiſed a way, and pray'd to haue audience.

Then he tolde them a long tale but all to this ſhorte purpoſe, that gunpowder was made of three ſimples, viz. ſaltpeeter. brimſton, & cole, but ech of theſe ſeuerall, would be eaſie kept from fire, & be quencht if they were kindled, but being cōpound, it blew vp all in a moment, if the leaſt ſparke did but meet with it, then he ſhewed that the cauſes could not be ſo ſudden of vſing powder, but

that

that the ſimples being ready, it might ſoone be made; laſtly that Saltpeter did growe rather then waſt with lying, where as beeing made into powder, it dooth conſume. &c. Al which though euery man there knew before, yet becauſe they had not offerd to put it in practice, they gaue him a reward for his deuiſe, and followed therein his aduiſe, placing theſe ſimples in ſeuerall houſes, which are ſo daungerous when they are compound, and ſince that time they haue bene more annoyd with water then with fire. Wherfore I aſſure me the Magnificoes of Venice would allow of the deuice, and I had ſome idle money, I might hap to be ſo idly diſpoſed, to put out more then I will ſpeake of, vpon this return when one of the ſonnes and daughters of S. Marke had put my deuice in execution, ſpecially, if that *Molto Magnifieentiſſimo* were yet aliue, that when his wife was ſicke, & the phiſition was to ſee her water, he knewe not how to bid her make water, in words ſeemly for his high ſtate and her fine eares, that had neuer heard ſo foule a woorde as that in her life, till his man took on him the matter, and found a phraſe, by circumlocutiō, to ſignifie piſsing, & neuer once to name it, in this ſort, *Chara ſignora vi prego fate quello che faet dinanzi al cacare.* But ſee ſee, I would faine haue bid you farewell, & now we are againe in

The Mag. of Venice are called Figlivoli de S. Marco.

in our dirty common place; wel le goe with you yet a coits cast farder, and then vpon the next greene wee will bid farewel, and turne taile as they say: wherefore nowe I will make you only a brief repetitiō of that I haue said. You see first how I haue iustified the homly words & phrases with authoritie, aboue all exception. I haue prooued the care euer had of the matter with examples aboue all comparison. Lastly, I haue expressed a cleanelye forme of it aboue al expectation. Neither do I praise it as marchants do their wares, to rid their hands of them, for I promise you howe high so euer I praise it, I meane not to parte with it: for were I to praise it vpon mine oth as we do housholde stuffe in an inuentarie, would praise it my house, to be worth 100. pounds, in yours 300 poundes in Wollerton 500 pounds: in Tibals, Burley and Holmbie 1000. pounds, in Greenwitch, Richmond & Hampton court 10000. And by my good sooth, so I would think my selfe well payde for it. Not that I am so base minded to think that wit and art can be rated at any price, but that I would accept it as a gratuity fitte for such houses and their owners.

For I tell you, though I will not take it vppon mee that I am in *dialecticorum dumetis doctus*, or *in rheticorum pompa potens*, or *cæteris scientiis saginatus*, as dooth

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our *Pedantius* of Cambridge, yet I take it, that in this inuention I ſhall ſhewe a greate practice vpon the grammer, and vpon thys point I will chalenge all the gramarians, viz. I ſay, & I will make it good that by my rare deuiſe I ſhal make *Stercutius* a nowne adiectiue. Nowe I know you will ſet your ſonne William to anſwere me, and hee ſhall ſay no no, and come vppon mee with his grammer rule *vt ſunt diuorum Mars Bacchus Apollo virorum. &c.* and hereby conclude, that he is both a ſubſtantiue & that a ſubſtanciall one too, and a Maſculine.

But all this will not ſerue, for I haue learned the grammer too, and therefore, *Come grammer rules, comt nowe, your power ſhewe* as ſaith the noble Aſtrophill. Firſt therefore I ſay, his no no is an affirmatiue.

For in one ſpeach two negatiues affirme.

Secondly tell me pritty Wil, what is a nown ſubſtantiue? That that may bee ſeene, felt, heard or vnderſtood. Very well, nowe I will ioine iſſue with you on this point, wher ſhal wee trie it? Not in Cambridge you will ſay for I thinke they will be parciall on my ſide. Wel then in Oxford be it, & no better iudge then M. *Potta*, who was chiefe captaine of al the nowns in that excellent comedie of *Bellum gramaticale*. For without al peraduenture when he ſhall heare that one of his band and

This comedy was plaid at her Maieſties laſt being at Oxford

ſo

ſo nere about him, is brought to ỹ ſtate that he is neither to be ſeen, ſmelt, heard, nor vnderſtood, he will ſweare gogs nownes he wil thruſt him out of his ſelected bād of the moſt ſubſtantiall ſubſtantiues, and ſorte him with the raſcall tablement of the moſt abiect adiectiues. But nowe ſir that I haue brought you to ſo faire a towne as Oxford and ſo ſweet a companion as your ſonne William, I will leaue you to him that made you.

The Epilogue or concluſion.

Nowe (gentle Reader) you haue taken much paine, and perhaps ſome pleaſure, in reading our Metamorpboſis of AIAX: and you ſuppoſed by this time to haue done with me: but now with your fauour I haue not done with you. For I ſounde by your countenance, in the reading & hearing hereof, that your conceit oft times had cenſured me hardly, and that ſomewhat diuerſly and namely, in theſe three kindes. Firſt you thought me fantaſticall: ſecondly, you blamed my ſcurrilitie: and thirdly, you founde me ſatiricall. To which three reproofes, being neither cauſeles nor vniuſt, do mee but the iuſtice to heare my three anſweres.

Three reproofs of this pamphlet.

I muſt needes acknowledge it fantaſtical for mee, whome I ſuppoſe you deeme (by manie circumſtances) not to bee of the baſeſt, eyther birth or breeding, to haue choſen, or of an other mans choyce, to haue

Anſwere to the firſt obiectiō of fantaſticalnes.

haue taken ſo ſtrange a ſubiect. But though I confeſſe thus muche, yet I would not haue you lay it to my charge, for if you ſo do, I ſhall ſtraight retort all the blame, or the greateſt part of it, vpon your ſelfe: & namely, I would but aske you this queſtion, and euen truely betweene God and your conſcience, do but anſwere it. If I had entituled the booke, *A Sermon ſhewing a ſoueraigne ſalue for the ſores of the ſoule.* Or *a wholſom hauen of health to harbour the hart in.* Or *A maruellous medicine for the maladies of the minde*, would you euer haue asked after ſuch a book? wold theſe graue and ſober titles haue wonne you to the view of three or foure tittles? muche leſſe three or fowre ſcore periodes. But when you heard there was one that had written of A I A X, ſtraight you had a great mind to ſee what ſtraunge diſcourſe it would prooue, you made inquirie who wrote it, where it might be had, when it would come foorth. You prayed your friende to buy it, begge it, borrowe it, that you might ſe what good ſtuffe was in it. And why had you ſuch a minde to it? I can tell you; you, hoped for, ſome merriments, ſome toyes, ſome ſcurrilitie, or to ſpeake plaine engliſh ſome knauerie. And if you did ſo, I hope now your expectation, is not altogether fruſtrate. Yet giue mee leaue brieflie to ſhewe

you

you what pettie pils you haue ſwalowed in you pleaſant quadlings, & what wholſome wormewood was encloſed in theſe ailins of the ſunne.

Againſt malcontents, Epicues, Atheiſts, heretickes, and careleſſe & diſſolute Chriſtians, and eſpecially againſt pide and ſenſualitie, the Prologue and the firſt pat are chiefly intended. The ſecond giues a due payſe without flatterie, to one that is wothy of it, and a iuſt checke without gall to ſome that deſerue it. The third part as it teacheth indeed a reformatiõ of the matter in queſtion, ſo it toucheth in ſport, a reprehẽſion of ſome practiſes too much in cuſtome . All which the reader that is honourable, wiſe, vertuous and a true louer of his countrey, muſt needs take in good part. Now gentle reader, if you will ſtill ſay this is fantaſticall, then will ſay againe, you would not haue read it, except it had beene fantaſticall, and if you will confes the one, ſure I will neuer denie the other.

A briefe ſum of the true intent of the booke.

The ſeconde fault you obiect, is ſcurrilitie, to whiche I aunſweare that I confeſſe the obiection, but I denie the fault , and if I might know whether hee were Papiſt or Proteſtant that maketh this obiection, *I* would ſoone anſwere them: namely thus; *I* woulde cite a principall wryter of either ſide, and *I* would proue that either of them hath

Anſwer to the ſecond obiection of ſcurrilitie.

This cannot be denied.

hath vſed more obſcenous, fowle, and ſcurrill phraſes, (not in defence of their matter but in defacing of their aduerſarie) in one leafe of their bookes, then is in all thys. Yet they profeſſe to write of the higheſt, the holieſt, the waightieſt matters that can bee imagined, that I write of the baſeſt, the barrenneſt, and moſt witleſſe ſubiect that maye be deſcribed.

Quod decuit tantos cur mihi turpe putem?

I forbear to ſhew examples of it, leaſt I ſhold bee thought to diſgrace men of holye and worthy memory.

Anſwere to the third obiection, hat it is too ſatirical or ſharp againſt the faults of the time.

For ſuch as ſhall find fault that it is too ſatirical, ſurely I ſuppoſe their iudgement ſhal ſooner be condemned by the wiſer ſort, thē my writings. For whēal the learned writers, godly preachers, and honeſt liuers ouer all England (yea ouer all Europe) renewe that old complaint, *Regnare nequitiam & in deterius res humanas labi.*

Seneca.

When wee heare them ſay daily; that there was neuer vnder ſo gracious a head, ſo graceleſſe members, after ſo ſincere teaching, ſo ſinfull liuing: in ſo ſhining light, ſuch works of darknes. When they crie out vppon vs, yea cry indeed, for I haue ſeen them ſpeak it with teares, that luſt & hatred were neuer ſo hot, loue & charity were neuer ſo cold: that there was neuer leſſe deuotion, neuer more

diuiſion:

diuiſion: that all impietie hath all impunitie: finally that the places that were wont to be the ſamples of all vertue and honor, are now become the ſinkes of all ſin & ſhame. Theſe phraſes (I ſay) being written and recorded, ſounded and reſounded in ſo many bookes and Sermons, in Cambridge, in Oxford, in the Court, in the Countrie, at Pauls croſſe, in Paules church-yard: may not I as a ſorry writer among the reſt, in a mery matter, and in a harmeles maner, profeſſing purpoſely, *Of faults, priuies, & ſinks and draughts to write*, proue according to my poore ſtrength to draw the readers by ſome pritie draught, to ſinke into a deepe and neceſſarie conſideration, howe to amende ſome of their priuie faults? Beleeue it (worthy readers, for I write not to the vnworthie) *AIAX* when he is at his worſt, yealds not a more offenſiue ſauour to the fineſt noſthrils, then ſome of the faults I haue noted do, to God and the worlde. Be not offended with me for ſaying it, more then I am wyth ſome of you for ſeeing it. But this I ſay, if wee woulde amende our priuie faults firſt, we ſhold afterward much the better reform the opē offences, according to the old prouerb. *Euery man mend one, & al would be mended.* Truſt me, they doe wrong me that count mee ſatyricall, Alas I do but (as the phraſe is) pul a haire from their beards whoſe heads perhaps by the olde lawes and canons

Alluſiō to the former words

ſhould be ſhorne. If you will ſay there is ſalt in it, I will acknowledge it, but if you will ſuſpect there is gall in it, I renounce it. I name not many, and in thoſe I doe name, I ſwarue not far from the rule.

Play with me, and hurt me not:
Jeſt with mee, and ſhame mee not,

A fit rule to be kept, and breeds al miſrule when it is broken, ſpecially by honorable perſons.

For ſome that may ſeeme ſecretly touched, and be not openly named, if they wil ſay nothing, I will ſay nothing. But as my my good friend M. Danies ſaid of his Epigrams, that they were made like dublets in Birchen lane for euery one whom they will ſerue, ſo if any man find in theſe my lines any raimēt ꝑ ſutes him ſo fit, as if it were made for him, let him weare it & ſpare not, and for my part I wold he could weare it out. But if he will be angry at it, then (as the olde ſaying is) I beſhrew his angry hart: & I would warne him thus much (as his poore friend) that the workman that could with a glaunce onely and a light veiw of his perſon, make a garment ſo fit for him, if the ſame workman come & take a preciſe meaſure of him, may make him another garment of the ſame ſtuffe (for there needs go but a paire of ſheeres (betweene them) that in what ſheere ſoeuer he dwelleth, hee may be knowen by ſuch a coate as longe as hee liueth. Well, to conclude, let both the wryter and the readers endeuour to mend

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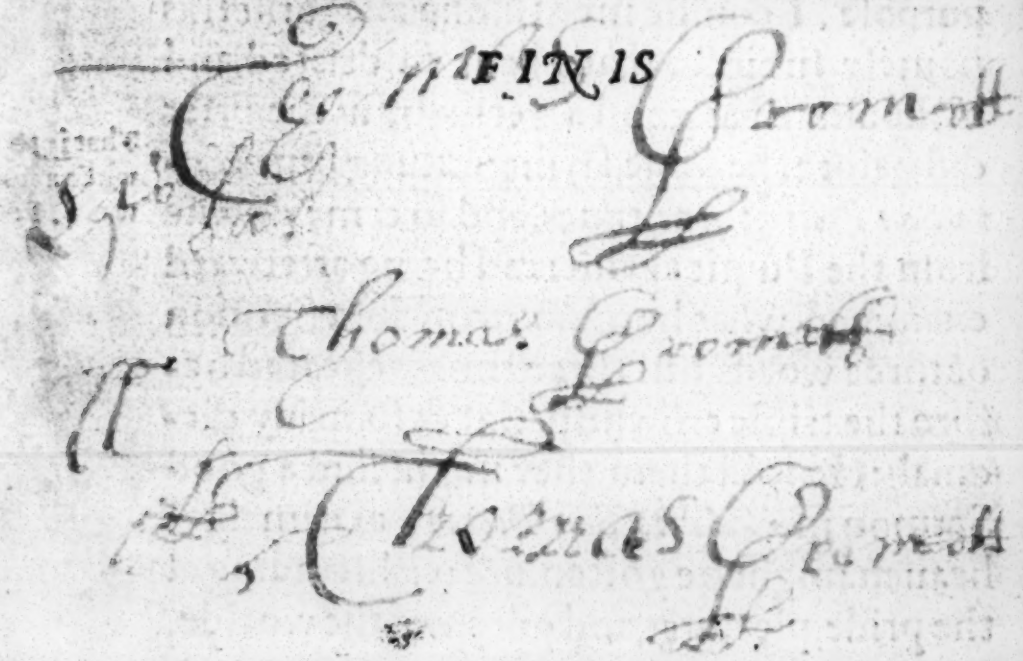
our ſelues, and ſo we ſhall the eaſier amend others, and then I ſhal thinke my labour wel beſtowed in writing, and you ſhall thinke yours not altogether loſt in reading. And with this honeſt exhortation I woulde make an end, imitating herein the wiſeſt Lawyers, who when they haue before the ſimpleſt Iurers, long diſputed their caſes to litle purpoſe, are euer moſt earneſt and eager at the parting, to beate into the iuries heade ſome ſpeciall pointe or other, for the behooſe of their client. For ſo would I, howſoeuer you do with the reſt of the matter: I would I ſay faine beate ſtill into your memorie this neceſſarie admonition (which my newe taken name admoniſheth me of) to cleanſe, amend, and wipe away all filthineſſe. To the which purpoſe, I coulde mee thinke allegoriſe this homely ſubiecte that I haue ſo delated, and make almoſt as good a Sermon, as the Frier did before the pope, ſaying nothing but *Matto San Pietro* three times, and ſo came downe from the Pulpit againe: and being afterward examined, what he meant to make a Sermon of three words, but three times repeated before the triple crownd prelat & ſo many cardinals: He told them, they might find a good Sermon in *Matto San Pietro*, as namely if heauen might be gotten, notwithſtanding al the pride, pleaſures, and pomp of the worlde,

Miſcacmos.

That is to ſay what a foole was S. Peter.

with eaſe, ſenſualitie and epicuriſme, then what a foole was S. Peter to liue ſo ſtrict, ſo poore, ſo painfull a life? With which it is poſſible his audytorie was more edified, or at leaſt more terified, then they woulde haue bene at a longer ſermō: but I wil neither end with ſermon nor prayer, leaſt ſome wags liken mee to my L. ( )players, who when they haue ended a baudie comedy, as though that were a preparatiue to deuotion, kneele down ſolemnly, and pray all the company to pray with them for their good Lord and maiſter. Yet I will ende with this good counſel, not vnſuting to the text I haue thus long talked of.

To keep your houſes ſweet, cleanſe priuie vaults,
To keep your ſoules as ſweet, mend priuy faults.

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